

May
THE MOST
Material Difficulties
S. F. Preswell, D.D.,
IN THE *Rector of Northrepps*
Principles of Christianity :
Tu. Mch 18, 84
Explain'd in an

EXPOSITION

OF THE
Church-Catechism!

To which is added,

A Postscript about Lay-Baptism,

AS ALSO

Explication of the Fifty third Section of the Catechism of the late Reformed Churches in *France*, about Communion in one kind and Transubstantiation.

BY

Monfieur CLAUDE

And now done into *Engliſh*.

By JOHN WRIGHT, M. A. Rector of Kirton, in Nottinghamſhire.

Deus nobis hac Otia fecit. Virg.

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ERRATA.

Preface, Page 3. Note (4) r. *Scriptor*. Note (*) r. *Bingham's*. Page 8. Note (e) r. *Epist.* Page 27. l. 30. after (*begin*) r. *and end upon Earth*, Page 43. l. 6. after (*writ to*) r. *in the Plural*. p. 60. l. 33, for (*Sepulchres*) r. *Sculptures*. p. 74. Marg. l. 8. r. *Sanctificetur*. l. 30. r. *Libera nos ab*.



TO THE

Right Reverend Father in God,
John, Ld. Bishop of Ely.

My Lord,



OUR Lordship's known
Inclination to promote
Learning and true Pie-
ty, will plead my Ex-
cuse for prefixing your Great
Name to this Exposition of the
Principles of our Religion. I
am not insensible that many do
think the Subject already exhau-
sted by Men of the greatest Parts
and Learning of the Age. And
yet since the general Method has
been to Paraphrase much upon
A pra-

Epistle Dedicatory.

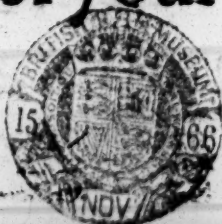
practical and allow'd Truths, whilst Matters of greater Difficulty have been in a great Measure pass'd over : I hope your Lordship will think well of a Design to make those Difficulties more easy, as they are met with, so far as may be expected in so short an Essay. And whatever here does so, I most humbly submit it with all imaginable Respect and Veneration, to your Lordship's Patronage, who am,

My Lord,

Your Lordship's most

Obedient Servant and

meanest of your Relations.



J. W.

T H E

P R E F A C E.

TH E Usefulness of expounding Scriptures, clearing Mysteries of Faith and refuting Hereticks, required antiently, that a particular Order of Men should be set apart on purpose for it. Whence the Rabbies or wise Men amongst the Jews were Ordained by the Sanhedrin to interpret the Law and the Prophets. And in all great Towns, both in Judea and elsewhere, where there were many Jews, they had besides the Synagogue, a Divinity-School, whither they used to go every Sabbath-day in the Afternoons, to hear a Divinity-Lecture on some difficult Text or Matter of Tradition; the Morning being spent at the Synagogues in Prayers, reading of the Law and Sermons of Exhortation. Here were discuss'd and taught Dogmatical and Controversial Points concerning some Difficulties of the Law and other high Matters. Within the Buildings of the Temple these Doctors or Scribes sat in a Semi-circle, and before them their Scholars upon lower Seats; whence St. Paul is said to be brought up at the Feet of Gamaliel, a Doctor of the Law. And they might ask Questions: as Jesus sitting in the midst of their Semi-circle, at 12 Years old, did. And sometimes these Doctors taught their Disciples in the High-ways and Streets, which

gives an Account why our Saviour did so. They were admitted unto their Office, by the delivering them a Key and a Table-Book, and thence by their false Glosses were said to take away the Key of Knowledge from the People; whilst the good Scribe, Mat. 13. 52. instructed unto the Kingdom of Heaven, brought forth out of his Treasure things new and old.

*This Order of Men was continued in the Christian Church by the same Name of Doctors or Teachers, who preach'd not Homilies of Exhortation, for that belong'd to the Pastors only. Hence have we the difference of Pastors and Teachers mentioned, Eph. 4. 11. and Rom. 12. 7, 8. Having therefore different Gifts, saith the Apostle,—let him that teacheth, attend on teaching, and he that exhorteth on Exhortation. Accordingly when it was allow'd Origen (one of these Doctors or Teachers) to preach at Alexandria, many complain'd that it was contrary to the Custom of their Ancestors, * saith Nicephorus: For from St. Mark's time there was a celebrated School in that City, where they always had one who was eminent for his Learning and Piety, to open and explain the holy Writings, instruct his Auditors in the Principles of Christianity, and to refute Ethnick and Heretical Opinions; which they did, not by way of Sermons, but in a Scholastical manner; their Hearers being not only new Converts, but Children of Believers, grown up to Years of Understanding, especially such as were design'd for Ecclesiastical Employments. This Doctor was called Catechist, or Professor of Sacred Learning. And*

(1) Acts 19. 9. *the School of Tyrannus (1) seems to be (not a College of Boys under his Care, but) a Place of such publick Lectures, where St. Paul disputed daily.*

(2) Novel 73. *These Schools were adjoin'd to the Church in Leo the Emperor's time, and called by him (2) Kατηχιστῆρα, where famous Men read their Catechetick*

chetick Discourses. (3) Eusebius says, that Pan-
 tænus taught at Alexandria, An. 181. a School
 of Sacred Learning *ἡ ἱερὴν λογικὴν καὶ ἀρχαίαν ἐδου;*
 from antient Custom which continued to his time;
 and that of old Disputations and Exercises in the
 holy Scriptures did flourish amongst them. And St.
 Jerome adds, (4) Ubi a Marco Evangelista sem-
 per Ecclesiastici fuere Doctores (not Bishops, &c. *Scriptore,*
 which were in all Churches, but) Christian Doctors *c. 36.*
 of the Divinity-School. To Pantænus succeeded
 (5) Clemens, who having been at the Schools of Je-
 veral eminent Men in divers Provinces and Coun-
 tries, was here made Professor, and whose Lectures
 were his Stromes. To Clemens succeeded (6) O-
 rigen, who had one Heraclas under him to instruct
 the Catechumens (7) who also succeeded him; as
 (8) Dionysius did Heraclas; after whom, some add,
 Athenodorus, Malchion, Athanasius, Didymus
 and Arius, before he broach'd his Heresie. * And * Bing's
 we read of many such Schools at Rome, Nisibis, Antiquit.
 Cæsarea, and Antioch, &c. of all which Duarenus
 says; (9) Fuerunt antiquitus Ecclesiasticæ Scho-
 læ ad Clericorum & aliorum egentium eruditi-
 onem institutæ. Quibus Scholis præficiebantur
 Magistri qui non literas modo sacras, sed Gram-
 maticam etiam & liberales Disciplinas doce-
 rent. Erat igitur hoc munus a Pastoris Officio
 distinctum & separatum. And from them the
 Universities of Christendom took their Original,
 says Dr. Heylin However their Divinity-Schools
 are of very great Antiquity, and their conferring the
 Degree of Doctor in Divinity, gives only a Power to
 read these Theological Lectures, but not to preach
 in the Church or administer the Sacraments.

As for the time of our Catechising in the anti-
 ent Church, it was most especially and chiefly us'd
 in Lent, to prepare the Candidates for Baptism at
 Easter. And this was none of the least Occasions
 of

(10) Justin. Martyr, Apol. I. ad Antoninum Pium.

of keeping the Fast of that Season. For the whole Church was (10) required to fast and pray then with them. And there are still Remains of the antient Catechising at that time in most of our Parish Churches. And the Collect for the third Sunday after Easter, seems particularly to respect the new Baptized Persons. Our own Church, Can. 59. and the Rubrick at the end of the Church-Catechism, strictly enjoin that there shall be Catechising on every Sunday and Holy-day in the Afternoon, and that all Fathers and Mothers, Masters and Mistresses are bound to send their Children, Apprentices and Servants. And yet the Canon and Rubrick contradict each other about the time when this Catechising is to begin, in what part it is to be, and how long it is to last. In which Case the Rubrick is to be follow'd, because ratified by a later Act of Parliament; and not for Bishop Barlow's Reason, because the Canons (he says) are not so ratified. For all the Power which the Pope had in England, was by the Parliament invested in King Henry VIII. and his Successors: And so the Regal Sanction was by Law made equal to the Papal in the 25th Year of that Reign.

Upon the whole, considering the general Ignorance of the Common People in Principles of Religion, and their liableness to be carried about with every wind of vain Doctrine; it were much to be wish'd that the Clergy of England would more generally instruct the People committed to their Care, in what they are to believe as well as practice; and to that end would by Order, from their Superiours on every Lord's-day in the Afternoon (as the Jewish Doctors did on their Sabbaths) explain some Article of Faith to their Auditory, or some seasonable Controverted Point without Invectives, which would soon advance their Learning and Character, put some Stop to the Growth of Sects and Heresies; and

The Preface.

and our Church would with greater Advantage appear the Glory and Strength of all the Reformation. And to encourage our Industry in such Lectures, I have hereunto annexed in our own Language Monsieur Claude's excellent Explication of the Fifty Third Section of the Catechism of the late Reformed Churches in France, not only as far exceeding whatever I have seen, before in this kind, and consequently fit to take our Pattern from in the clearness of his Reasons and Meekness of Expressions, and that Air of true Piety which shines thro' the whole; but also to shew us what Pains those worthy Pastors took to secure their People in Christ's true Religion.

A N





A N
E X P O S I T I O N
O F T H E
Church Catechism!

Q.



HEREIN appears the Excellency of this Catechism?

A. In that it is short and yet contains all things necessary to Salvation, in Faith and Practice.

Q. *Do other Christian Churches agree to it?*

A. All National Christian Churches upon Earth agree to it.

Q. *Do not the Papists differ from it in their Number of the Sacraments?*

A. It does not say how many there are or have been, or may be called Sacraments: For in the antient Church any sacred Rite was so called. But how many Sacraments Christ has ordained to be by all observed in his Church; and they agree that our two are such; and it is of no Moment what else they call so.

Q. *How many Parts doth it consist of?*

A. Five; the Baptismal Vow, the Articles of the Christian Faith, the Commandments,
B the

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the Lord's Prayer and the Doctrine of the Sacraments.

Q. Why doth it begin with this Question, What is your Name?

A. Because it directly leads us to our Baptismal Covenant.

Q. Why is it called your Christian Name?

A. Because it was given us, when we were admitted into the Christian Covenant; as God himself gave (a) Abraham that Name when he entered into the Covenant of Circumcision.

(a) Gen.
17. 5.

Q. Had all who were Circumcis'd after, a new Name then given them?

A. All, by a continued Practice, even to the time of John Baptist and Jesus himself, who then receiv'd their Names.

Q. What doth this Name put you in mind of?

(b) 2 Tim.
2. 19.
1 Pet. 2. 9.
Phil. 2. 15.

A. That (b) good and true Religion, which I vow'd to follow, when this Name was given me.

Q. Who are they whom you call Godfathers and Godmothers?

A. They who bring the Child to Baptism.

Q. Why are they so called?

A. Because they are the Means of his being regenerate or born again of God.

Q. How is he born again?

(c) Tit. 3.
5. *A. By the (c) washing of Regeneration and renewing of the Holy Ghost.*

Q. How is this effected by Baptism?

A. As it is a Sign and a Seal of the Remission of Sins, and of that spiritual Grace which God by his holy Spirit therein, exhibits unto us; by which our new Nature is formed (as Principles of Religion spring up) and God sees his own Likeness renew'd within us.

Q. Does God then at Baptism give unto Infants any Principle of a spiritual Life?

A. 'Tis



A. 'Tis not at all (d) probable for any such (d) The Principle to lie a long time idle within a Per- Council of Vienna son, and in many to produce scarce any one under Cle- ment V. Act of Faith or Repentance, they living all defined their Days in Impenitence. the con- trary, par- vulis in Baptismo

Q. What is there then done to an Infant at Baptism?

A. God by his holy Spirit [in admitting him into the [e] Gospel-Covenant] seals and applies to him Adoption, Pardon of original Sin, Translation from the State of Nature to that of Grace, receives the Child to his Mercy in Christ, and consigns by Promise such Grace as shall by the use of Means be sufficient for the Christian Warfare. conferri in for- mantem gratiam & Virtu- tes. (e) Jer. 31. 33, 34. Heb. 8.

Q. What need Infants to be Baptized, whose (f) Innocency our Saviour himself so much commends and blessed them, and says, (g) of such is the Kingdom of Heaven? Or, what Law were they ever the Transgressors of? (f) Mat. 10, 11, 12. (g) Mat. 18. 3, 4. 19. 14. Mark 10. 14.

A. The Scripture concludes (b) all under the original Sin, and Christ says, (i) *That which is born of Flesh is Flesh.* Children come from that Race which by Sin had forfeited God's Favour, and have also in them those Seeds of Pravity, from which afterwards Life continuing [with- out God's restraining Grace] will proceed in- numerable evil Actions. And therefore as amongst the Jews they were admitted into the Covenant of Circmcision [as undoubtedly these very Children were;] so that being laid aside, our Saviour says, Except [k] *one be born again of Water and the Spirit, we cannot enter into the Kingdom of God.* Whence the Apostles Baptiz'd even those who had receiv'd [l] the Holy Ghost. (h) Rom. 5. 12, 19. (i) John 3. 6. (k) John 3. 5. (l) Acts 10. 47, 48.

Q. Doth that Place of our Saviour's relate to Baptism?

(m) See
Mr. Wall
on Infant
Baptism.

A. The [m] whole Christian Church has all along grounded the necessity of Baptism upon it; and so does our own Church in the Offices of Baptism; and in that for those of riper Years, says from this Text, we may hence see the necessity of that Sacrament where it may be had.

Q. Since the Kingdom of Heaven or of God in the New Testament, usually means the Reign of the Messias, or Government of his Church, how can Baptism by admitting into the Church, be extended to mean the Kingdom of Glory?

(n) John
3. 3.

A. (n) Christ says without being born again of Water as well as of the Spirit, we cannot see the Kingdom of God, but the Church on Earth we may see. Besides, the only way to Heaven is by Christ's Church here, which this is said to enter Persons into.

Q. Have you any farther Proof for Infant Baptism?

(o) Mai-
monid.
in Issure
biahper.
13.

A. (o) The constant Custom of the Jews to baptize their Proselytes and all their Children for many Generations before, and at the very time when our Saviour instituted Baptism, without an Exception to that common and allow'd Practice; his appointing no other way of Admis-

(p) Acts
2. 47.

(q) Col. 2.
11, 12.

sion into his Church, (p) out of which there is no promise of Salvation; it being called the (q) Circumcision of Christ or the Christian Circumcision by St. Paul, plainly shews that it succeeded into the Place of that Sacrament, as Christianity did into the room of Judaism; and it was understood by the (r) whole Christian Church to comprehend Infants.

(r) Eccle-
sia ab
Apostolis
Traditio-

Q. But nem sucepit etiam parvulis Baptismum dare, Orig. Ep. ad Roman. lib. 5. And Origen was born Anno 185, but 85 after St. John's Death. In parvulis Baptismi Sacramentum --- Quod universa tenet Ecclesia, nec conciliis institutum sed semper retentum est, non nisi Auctoritate Apostolica traditum rectissime creditur, Aug. contr. Donat. l. 4. c. 15. Se nunquam vel impium aliquem Hæreticum

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Q. But since the Children of Jewish Profelytes in following Generations were (s) not Baptized, because their Ancestors by Baptism were already made Israelites; what need of that Rite now in a Christian Country?

[s] Dr.
Lightf.
Vol. 2. p.
120.

A. Tho' they were not Baptized, they were always received into the Jewish Covenant by Circumcision; in the room of which Baptism is now appointed for the Christian Church.

Q. How can Children be entred into the Christian Covenant which requires Faith and Repentance?

A. Of adult Persons it does, otherwise Christian Parents have the same Power to consecrate their Children to God by Baptism and so make them Debtors to the Law of Christ, as the Jews had to Circumcise their Children, and so make them Debtors to the Law of Moses.

Q. How can any one promise that the Child shall perform all the Conditions of the Christian Covenant?

A. They do not promise that the Child shall do so, for that is not in their Power, and more than they can promise. But they make the promise in the Child's Name as his Proxies and in his stead; so that the Child doth it by them.

Q. Can

reticum audisse, qui neget Parvulis Baptismi Sacramentum. Pelagius apud Aug. de peccat. Origen. c. 17. 18. And so Celestius ibid. c. 5. Infantes debere baptizari in remissionem peccatorum secundum Regulam universalis Ecclesiæ & secundum Evangelii Sententiam confitemur. Now Pelagius was a Britain and Celestius an Irish Man, and both had travell'd all over Christendom. And St. Aug. de Reatu & Remiss. peccat. c. 6. That he never heard but that Infants were Baptized in remissionem peccatorum non solum in Catholica Ecclesia, verum etiam in qualibet Hæresi; vel Schismate constitutis. And they were then but about 300 Years from the Apostles.

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Q. Can any one be personated by another, so as to be obliged by him without his own Consent or Knowledge?

A. In all advantageous Offers there is no doubt of People's readily enough consenting; and Infants are ordinarily obliged this way. So an Infant-King takes his Coronation-Oath by others in his Name; and a Child in Minority swears Fealty in Court by his Guardian to the Head-Landlord. But being the Parents' Property, they are and must be bound by their lawful Disposals and Appointments, who have both by God and Nature, a right of educating and commanding them.

Q. Whatever it is in Forinsecal Matters, must not every one choose and believe for himself?

A. Yes, when he comes of Age to do it, or otherwise it is certain that Baptism among the *Jews* (from whom Christ took this Sacrament) was administered to the Infants and Minors of Profelytes upon a (a) vicarious Restipulation by their Sponsors. And (b) before Christ's time and at this Day, the Jewish Sureties promise Obedience to the whole Law for the Child at Circumcision.

[a] Selden
de Synedr.
lib. 1. c. 3.
[b] Buxtorf
Syn. Jud. c. 3.
Aben Ezra
in Gen. 17. 14.

Q. Why are such Promises required at Baptism?

A. Because we are admitted into the Christian Church only upon that Condition, unless in some extraordinary Cases, wherein we are allow'd and required to do it afterwards, when we are publicly receiv'd into it.

Q. Were any Answers required by the Apostles before Baptism?

A. They required a solemn Profession of Repentance from dead Works and Faith towards God before. And St. Peter's calling it the Answer of a good Conscience can reasonably refer to nothing so well as the same common Custom

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of answering at that time, as was practis'd among the Jews who administred Baptism to their Proselytes upon their Answers about the Law.

Q. But in the Case of Children, why are not these Answers made by Parents themselves, but God-fathers are made use of?

A. The Church hereby provides Monitors for both the Child and its Parents of the Baptismal Vow, for the better securing its Christian Education, in case of the Parents falling into any Heresie or Schism, or their Ignorance in these Duties or Neglect or Death; keeps up the Memory of the new Birth by new and spiritual Relations and a new Name; Kindred and Acquaintance are ordinarily made use of by the Parents for this Purpose, which promotes Love and Union amongst Families; and with their Consent these gave the Name at (a) Circumcision. [a] Luke 1. 59. 63.

Q. When doth this Engagement of the Sureties cease?

A. In the (b) antient Jewish Church and at present, when the Child comes to be about 13 or 14 Years old, the Father in a sacred Assembly of a compleat Number for solemn Occasions presents him before them, who having been taught both Prayers and Precepts of Duty, he then gives an Account of his Faith, undertakes upon himself Obedience to the Commands of the Law, frees his Sureties who (c) offer'd him to the Priest at Circumcision and Prayer is made for him that he may grow up in good Works. [b] Buxt. & Aben. Ezra ubi Supra. [c] Leo Modena, Godwin's Antiqu.

Q. When are Sureties acquitted in the Christian Church?

A. Their Duty for the most part signifies very little more than a pious and charitable Care and Concernment for them, because the Children

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Children for whom they are Sureties are seldom under their Power. However, when Persons baptized in their Infancy, or before full Instruction come to ratify and confirm with their own Mouths their Baptismal Covenant, and to promise a faithful Observance of it, they are to be confirm'd, *i. e.* the Chief Governour of the Church lays his Hands on them, declaring thereby the Person design'd, blesses them, prays for their Continuance in Grace and Knowledge, and admits them as competently instructed Members of Christ's Church, whereby the Sureties are acquitted.

Q. Why may not the Parish-Minister do this?

[d] Iren.
adv. Hær.
l. 4. c. 75.
S. Cypr.
ep. 73.
Qui bap-
tizantur,
Præpositis
Ecclesiæ
offerun-
tur, ut per
nostram
Oratio-
nem ac
Manuum
Impositi-
onem, Spi-
ritum San-
ctum con-
sequantur.
Cornelius
Papa ad
Fabium
Episc.
Antioch.
Idcirco

A. The (d) Antients believ'd that the Blessing of God's Spirit in the inward Graces, was in an especial manner design'd by the Apostles Imposition of Hands as well as those Gifts of the Holy Ghost, and that it was continu'd by the Governours of Churches, their Successors. 'Tis reckon'd among the Principles and Foundations of our Religion, *Heb. 6. 1, 2.* which no temporary Rite can well be.

Q. Hath the Child of a Heathen any Right to Christian Baptism?

A. Every one hath a Right to the Gospel Offers of Pardon and Salvation on Conditional Terms. And if Christian Sponsors will undertake the good Education of such a Child, the Church has no reason to refuse it, and God, in his Mercy, will regard their Prayers and good Designs. (e) In *St. Austin's* time, any that was on any equitable Account Owner of the Child might bring it to Baptism; it being known

Novarianum in Hæresin incidisse, quod Consignationem ab Episcopo non accepisset, quam quum non fuerit consecutus, quoniam pacto Spiritum Sanctum sit adeptus? [e] Episcopo ad Bonifacium.

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own in the Gospels, that many receiv'd
Benefits of Christ by the Faith of others;
and when they brought young Children to him,
he laid his Hands on them, and blessed them.

Q. How if Baptism cannot be had?

A. We hope it is the Heart which God re-
ds, and where there is a willing Mind, out-
ward things will be accepted according to
what a Man has, and not according to what a
Man has not, especially if some Act of God,
or sudden Death render Baptism impossible.

Q. What if it be thro' the Parents default?

A. When *Moses* [a] neglected to circumcise
his Son, God spared the Child in that he was
innocent, but sought to kill *Moses* for his Care-
lessness in the Omission.

[a] *Exod.*
4. 24.

*Q. How are you in Baptism made a Member of
Christ?*

A. As I am made a [b] Member of his
Church or of that Body whereof Christ is the
Head.

[b] *1 Cor.*
6. 15. c.
12. 12, 13.
Col. 1. 18.

*Q. Why is the Church called the Body of
Christ?*

A. Because his Spirit quickens and enliven
the Souls of Believers.

*Q. How doth it appear that you was in Baptism
made a Member of this Body?*

A. Because we are said to be [c] baptized in-
to Christ, and all into one [d] Body, even the
Body of Christ, so as to be moved, influenced
and actuated by the same holy Spirit which
proceeds from him.

[c] *Gal.* 3.
27.
Rom. 6. 3.
4.
[d] *1 Cor.*
12. 13.

*Q. How was you then also made the Child of
God?*

A. Since Christ is the Son of God, as Mem-
bers of Christ, we are Children of God.

Q. Have you any other Proof of it?

A. We are then [e] born again of God the
Holy

[e] *John*
3. 5, 6.

[f] Gal. Holy Ghost, and receive that [f] Spirit of Adoption, whereby we cry Abba, Father.

4. 6.

Rom. 8.

15.

Q. How was you in Baptism made an Inheritor of the Kingdom of Heaven?

[g] Gal.

4. 7.

Rom. 8.

17.

A. Because as Children we are [g] Heirs of God and Joint-heirs with Christ.

Q. In what doth the Kingdom of Heaven consist?

A. In the full Possession and Enjoyment of all those good things which God has provided for us at the last Day.

Q. May you not be disinherited?

A. Yes, by not living as becometh God's Children, and according to the Laws of that holy State into which we are admitted.

Q. How many Parts doth the Baptismal Vow consist of?

A. Three, they promis'd and vow'd three things in my Name, First, That I should renounce the Devil and all his Works.

Q. What do you understand by the Devil?

A. That Old Serpent, called the Devil and Satan, who deceiv'd our first Parents and brought them and their whole Posterity, under the Wrath of God and the Sentence of Death.

Q. What by his Works?

A. Such as bear his peculiar Image and Character; as Pride, Rebellion, Apostacy, Magic, Sacrilege, Schism, Envy, Malice, Murder, Lying, Slandering, Hypocrisie and Uncharitableness; as also the tempting others to any sin.

Q. In what Sense did you promise to renounce the Devil and all his Works?

A. Namely, to disclaim his Dominion, resist his Temptations and avoid, forsake and leave off all his Works, so as not to do them any more.

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*Q. What is meant by the Poms and Vanities
this wicked World?*

A. It chiefly meant the Heathen Proceſſions
Honour of their Gods. In General, all things
that are apt to draw off Mens Minds from the
other World and fix them upon this; ſuch as
luxury, Oſtentation and the Pride of Life and
all Affectations of Riches and Honours and
Grandeur of Living.

Q. Why are they call'd Poms and Vanities?

A. Becauſe they make a great Shew, and ap-
pear great in the Eyes of ſinful Men, but have
nothing in them of real Goodneſs or Satis-
faction.

Q. When are we ſaid to renounce them?

A. When we are content without theſe ſplen-
did Scenes and Pageantries, uſe no ſiniſter Means
to procure them, nor make an ill uſe of them.

*Q. What mean you by the ſinful Luſts of the
Fleſh?*

A [h] Adultery, Fornication, Uncleanneſs, [h] Gal. 5.
Lasciviousneſs, Idolatry, Witchcraft, Hatred, 19, 20, 21.
Variance, Emulations, Wrath, Strife, Sediti-
ons, Hereſies, Envyings, Murders, Drunken-
neſs, revellings and ſuch like; which we muſt
renounce, ſubdue and avoid, if we hope to have
any Benefit by our Baptiſmal Covenant.

*Q. What are the Articles which you promiſed to
believe?*

A. All thoſe Doctrines which are briefly con-
tain'd in what we call the Apoſtles Creed.

Q. Whence are theſe Doctrines taken?

A. From the Holy Scriptures written by
God's Inſpiration, wherein are alſo all his re-
veal'd Will and Commandments.

*Q. How do you prove that the Scriptures were
written by God's Inſpiration?*

A. If the New Teſtament be of Divine In-
ſpiration,

piration, then certainly must the Old ; because it is asserted to be so, by Christ and his Apostles in the New.

Q. How do you prove the Divine Inspiration of the New ?

A. Because the Writers of it were assisted by God, with a Power of Miracles and other Gifts of the Holy Ghost.

Q. Were not those Miracles wrought by Infernal Spirits ?

A. To dispossess those wicked Angels, from Men from grievous Diseases by a Word, raise the Dead to Life, foretel future contingents Events, discern Mens secret Thoughts and Intentions, and by a Word to inflict Death or Diseases upon Offenders, in order to induce Mankind to Godly, Righteous and Sober Lives and to restore the Glory of God ; are not in their Nature, or Design and Tendency, like the petty useless prestigiatory Tricks of those Apostate Spirits.

Q. Might they not, however, be all invented Stories ?

A. Had there been no miraculous Gifts, how could St. Paul appeal so to them as he does, and give such large Instructions to the *Corinthians*, for the more profitable Exercise of them in Christian Assemblies ? And as to the whole History, so many Persons of such different Places and Conditions, and Interests and Perswasions, and Times, could not possibly be Confederates in a Falshood. Besides, the Matters they relate were of a very publick Nature, easily examinable, done before great Numbers of People. (a) And above five Hundred

(a) 1 Cor. 15. 6. St.

Matthew writ within seven Years, St. Mark within eleven, St. Luke about Twenty-four after the Death of Christ. The Epistles of

Bre-

of

Brethren who had feen Chrift after his Re-
furrection were moft of them alive, when
theſe Books were Written; their Account was
by all Perſons receiv'd as true and of the laſt
Importance; the Witneſſes after many Suf-
ferings laid down their Lives in adhereing to
what they deliver'd; and the Miracles which
they related, were continued in the Church
many Centuries after in the Name of Jeſus.

Q. *How doth this appear?*

A. By all the antient Chriſtian Writers, who
for the Truth of Miracles appeal'd to the Histo-
ries and Records before them, and to their
continuance in their own Days, and theſe Apo-
logies were before the Emperors. Beſides the
Doctrines which the Apoſtles taught are of ſo
holy and commendable a Nature, as that they
could come from none but the holy Spirit of
God for the Benefit of Mankind; nor have
prevailed ſo over the World by ſuch mean Per-
ſons; againſt Laws, Interests and Inclinations,
unleſs God were with them.

Q. *Was all they writ or ſaid by the Inſpiration
of the Spirit of God?*

A. No, for as they had not always the mi-
raculous Gift of Healing when they would; for
then *Trophimus* had not been left ſick at *Miletum*:
So ſometimes they were to be (b) blamed; and [b] Acts
then the holy Writings do not fail to tell us ſo. 10. 14.
Neither need we ſay, that St. *Paul* by the holy Gal. 2. 11.
Ghoſt writ for his (c) Cloke and Parchments; (c) 2 Tim.
ſince ſecular Buſineſs is different from doctrinal 4. 13.
Truths. Nay the authentick Writings of St.
Barnabas were not recommended or attested by
any

of St. Peter and St. Paul within Thirty Years, and
all the reſt within the Age of a Man, and yet none
could ever convince them of any Falſhood.

any of the Apostles nor receiv'd for Canonical by the Church.

Q. Many Writings of the other Apostles were refused by some Churches from the very Beginning. How then shall we know which are to be receiv'd for Canonical Scripture?

A. The controverted Books were receiv'd by those to whom they were sent, but being written either to Christians dispers'd, and so only publish'd by giving out Copies to some, to be communicated as there was Opportunity to others; or else to private Persons living perhaps at great Distance, were not so easily to be attested and so not at first so generally receiv'd as those Written to particular Churches, to which the Authors Hands and the Messengers were well known; or which were first publish'd and receiv'd in the same Places where they were written.

Q. Why then were the known writings of St. Barnabas left out of the Canon?

A. By the Power of discerning Spirits principally given to (a) the Governors of Churches, who used to meet together for this purpose as the Jewish Sanhedrin did; and discerned the divine Authority of Scriptures from other Writings. An Example of such a Meeting we have in *Eusebius*, Hist. l. 5. 16, 17.

Q. How know you that the Books we have now, are the same which were at first writ?

A. Because they were immediately spread abroad by innumerable Copies and Translations carefully preserved as the greatest Treasure, constantly read and used in their publick Assemblies, and the several Quotations of Christian Writers in all Ages agree (excepting some small Variations) with the Books we have.

Q. Now

(a) Grot.
in Cor. I.
12, 10.

Q. Now the New-Testament Canon is compleated what farther Use have we of the Old?

A. We there see the History of the Creation, and of the first Ages of the World, God's Judgments upon wicked Men by a general Deluge and Fires from Heaven; his chusing the Israelites to be his peculiar People, out of whom the Messias was to arise; his giving them several Laws which had a Relation to him; the Predictions of the Prophets concerning the time and manner of his coming; God's various Providences with that People; many moral and perpetually-obliging Rules of Life, which are all more fully and clearly taken into the Body of the Christian System; but in no one thing as there, is it a Law to the Christian Church.

Q. Are you not bound to perform what your Godfathers and Godmothers promis'd in your Name?

A. Yes verily, as much as if I had made it in my own Person and with my own Mouth.

Q. Do you now promise the same thing again your self?

A. Yes, and by God's help so I will Believe and Practice.

Q. Why do you say by God's Help?

A. Because without his Help and Assistance I am of my self unable to do it, but I trust assuredly on him, that according to his Promise he will help me.

Q. Why do you do you call God, Our Heavenly Father?

A. Because I look upon my self now as in the Number of God's Children.

Q. What do you mean by the State of Salvation?

A. Such a State and Condition of Life, wherein we shall certainly be saved, if we perform what we promis'd, when we were admitted into it.

Q. Is

Q. Is every Christian in this State?

(b) Acts
2. 47.

A. Seeing God (b) addeth to the Church daily such as shall be saved, he being now added to the Church is in the ready way to be saved thro' Jesus Christ our Saviour.

Q. Why do you call Christ our Saviour?

(a) Acts
4. 12.

A. Because he is the only (a) Saviour of Mankind and without whom no one ever was or ever can be saved.

Q. What must we do that we may be saved by him?

A. Pray unto God thro' him for Grace to keep us stedfast in his true Faith and Fear to our Lives end.

Q. Whose Creed was it which is call'd the Apostles?

A. The Roman Creed call'd Apostolick, only because of that (b) Apostolick See, that is (b) See where an Apostle had taught and resided and died; and found in the Archives of that Church about the Year 340.

Mr. Wall
on Infant-
Baptism,
and Dr.
Barrow
on the U-
nity of the
Church,
Page 22.

Q. What do you mean by Articles of your Belief?

A. Those Articles of the Christian Faith, which by my Sureties I profess'd stedfastly to believe at my Baptism.

Q. Why is it said, Rehearse them?

A. Because I am to repeat or say over again all these fundamental Articles which I then gave my Assent to.

Q. Why are you now to say them over again?

A. To make me more sensible of what I profess'd then to believe and to be more fully instructed in it.

Q. What mean you here by saying, I believe?

A. I heartily assent and consent, and am fully perswaded in my own Mind of the Truth and Certainty of every Article and Particle in this Creed.

The Articles of the Christian Faith.

17

Q. What Ground have you for this Belief?

A. The Testimony of God himself, who neither will nor (c) can deceive us. (c) Tit. 1.

Q. What is Belief or Faith according to the Apostle?

A. (d) The Substance of things hoped for, and the Evidence of things not seen. (d) Num. 23.9.

Q. How is Faith the Substance of things hoped for?

A. Because by it, I doubt no more of what God hath promised, and I therefore hope for, than if I was already possess'd of it.

Q. How is it the Evidence of things not seen?

A. The great things which God has reveal'd, tho' I never saw, nor am able to comprehend them, are as clear and evident to me, as if I did.

Q. May you not be mistaken in these Matters?

A. No, our Senses and Reason often fail us, but God's Word never can, which plainly teacheth these Articles.

Q. What is that Faith which Justifies?

A. An intire and hearty receiving the Gospel: Or, such a Belief of the Truth of it as includes a sincere Resolution of Obedience unto all its Precepts.

Q. Were not the Race of Men by successive Generations from all Eternity?

A. The contrary is plain, not only from Divine Revelation; but there are no Footsteps or Monuments of Mankinds antient standing. How, and when, and where Nations were planted, Empires raised, Cities built, Arts invented or Improv'd, is not very hard to trace near the original Times and Places.

Q. Were not Men at first Aborigines, and sprung up of themselves, as some Creatures are said to do in equivocal Productions?

B

A. We

A. We do not know that ever any such Production has hapned in all the animal or vegetative Kingdom; much less has there been one such spontaneous humane Emergency ever attested.

Q. From whence do you collect that there is a God?

A. From the immense Wisdom, Power, and Goodness, which shines forth in the visible Creation; and the various Manifestations of himself and other superior invisible Powers at sundry times, and in divers manners. Which have made his Being evident to all Nations upon Earth; except perhaps a few (d) brutish People in *Newfoundland* and *New France*, of whom we have but an imperfect Account.

(d) English Atlas, 1698.

(e) Jam.

1. 17.

Mal. 3. 6.

Num. 23

19. Heb.

13. 8.

2 Tim. 2.

13. (f) Joh

4. 24. (g)

Psal. 139.

7, 8, 9, 10.

Acts 17.

28. *Mat.

5. 48.

(i) John 1.

14.

[k] Psal.

115. 3.

& 135. 6.

Ro. 9. 19.

[l] Mat.

19. 26.

Luke 1.

37.

(m) Jer.

32. 17, 27.

Gen. 18.

14.

Q. What do you believe concerning God?

A. I believe he is a most holy, (e) immutable and eternal (f) Spirit, Lord of all things that are, is (g) every where present and actually has all * Perfections.

Q. Why do you believe that God is a Father?

A. Because he hath a Son (i) the only begotten of the Father.

Q. Is there any such natural Relation as Sonship in the divine Nature?

A. Yes, for else how can we be adopted into any such Relation to it? For we cannot be the adopted Sons of an Angel.

Q. Why is he said to be Almighty?

A. Because (k) he can do whatsoever he will; for (l) with God all things are possible, and nothing is too (m) hard for him.

Q. What is meant by Heaven and Earth?

A. The whole World, all things that are made, visible and invisible.

Q. Out of what did God make them?

A. He

A. He (n) created them all in the Beginning, (n) Gen. 1. and therefore out of nothing.

Q. Were not the Materials of things eternally pre-existent?

A. No, Angels and the Souls of Men needed none, being spiritual Substances; nor the active Principles of Sense and Passion in other living Creatures.

Q. Did not the material World need such?

A. The Scripture declareth (o) That the (o) Gen. 1. Earth was made and it was without Form or 2. a confused Mass; and void, neither Plants nor Animals upon it.

Q. How then did God make the World?

A. By an Act of his Will, [p] he spake and (p) Psalm it was done, he commanded and it was created. 148. 5.

Q. When were the Angels created?

A. When God in the Beginning created Heaven, he created those Glorious Beings in it; for they (q) rejoiced, when he laid the Foun- (q) Job dations of the Earth. 38. 7.

Q. Why did God take six Days for the Creation?

A. This shews at least, that he was under no Necessity of acting.

Q. Have you any Instance since of such Almighty Power?

A. All Miracles superiour or contrary to the Laws of Nature, shew that God doth not depend upon them, can raise the Dead and cure Diseases without 'em, and even out of the very Stones can raise up Children unto Abraham, or the most indisposed and repugnant Materials.

Q. Doth not God preserve all things?

A. All Creatures, receiving their Being from God, out of nothing, have nothing to support their Being but the Cause that made them. So that in (c) him we live and move (c) Acts 17. 38. and have our Being.

D

Q.

Q. Who governs the World and orders all things in it?

A. The same Almighty God who made and preserves, doth govern and dispose of all and every thing according to his own Will.

Q. After what manner doth God do it?

A. When the Course and Order of Nature is settled, and the Blessing established by a Divine Decree, it becomes God to preserve the Powers of Nature to produce their natural Effects, tho' sometimes in adulterous Mixtures, and other vile Enormities.

Q. Does God then Co-operate only to the natural Power of Action?

A. If we will attribute any thing to Creatures, or that they ever act from a Principle of Nature, we must confess that he only enables them to act according to their Natures like the winding up a Clock, which puts it into Motion. but gives no new preternatural Motions to it; and leave it to be guided by its own Springs and Wheels.

Q. Is all the natural World then mere Mechanism?

A. The various Changes in this sublunary World without any certain and periodical returns prove that it is not all guided by mere Mechanical Motions which are fix'd and certain, and either always the same or regular and uniform in their Changes.

Q. Is not all the Moral World determin'd by God, who foretels Actions professedly contingent to second Causes?

A. The Determinations of free Agents are only contingent to us, not to him, who sees even all Possibilities, which never shall be, *Mat. 11. 21. so 1 Sam. 23. 11. Will the Men of Keilah deliver me up? will Saul come down?*

be

he will come down; they will deliver thee up.

Q. To what end doth God thus govern the World?

A. To make every thing tend to the Advancement of his own Glory, the good of the whole Creation and of every particular Person who duly admires his divine Wisdom and Power and Goodness in the first making and continual Government of them.

Q. Why was Jesus the Son of God call'd Christ, or the Anointed?

A. Because he was [a] anointed (or qualified) [a] Acts with the Holy Ghost and with Power, to be a 10. 38. [b] Mediator betwixt God and Mankind.

Q. What is the meaning of, Holy Ghost and Power? [b] 1 Tim. 2. 5.

A. The latter was the Power of Miracles, healing Diseases, casting out Devils, and feeding Multitudes with little Food. The other meant the Gifts of Illumination, knowing the Heart, declaring the Mind of God, foretelling things to come, prophesying and opening all the Secrets of the Kingdom of Heaven. Now these latter were not [c] given to any else while [c] John our Saviour liv'd on Earth. 7. 39.

Q. Can you prove his Eternal Generation from the Father?

A. Christ himself saith, [d] As the Father [d] John hath Life in himself, so hath he given to the Son 5. 26. to have Life in himself.

Q. What do you infer from hence?

A. That Jesus Christ having Life in himself as the Father hath, is the same living God.

Q. Is Jesus Christ then God?

A. All the [e] Names of God are given to [e] Adonai, Psal. him 110. 1.

Mat. 22. 44. Elohim, Psal. 45. 7. Heb. 1. 8. Jehovah, Isa. 6. 1, 3. John 12. 41. Jer. 23. 6. and 33. 16. Hos. 1. 7. El Gibbor the Mighty God and Everlasting Father, Isa. 9. 6. whose goings forth were from the Days of Eternity, Micah 5. 2.

him in the Old Testament; and in the New
 [f] Act. 7. he is called [f] God, the [g] true God, the [h]
 59. John great God, [i] over all, God blessed for ever
 1. 1. [k] the Almighty.

1 Tim. 3. *Q. What mighty Works did he, as shew'd him
 16. to be God?*

[g] 1 Joh. 5. 20. *A. [l] All things were made by him, and
 [h] Tit. without him was not any thing made that was
 2. 13. made.*

[i] Rom. 9. 5. *Q. Does the Creation of things imply a Divine
 [k] Rev. and Almighty Power?*

1. 8. *A. There can be no created Instrument to
 [l] John do it. [m] He that built all things is God, faith
 1. 3. Col. the Apostle; and that the [n] Eternal Power
 1. 16. and God-head are known by the things that
 [m] Heb. are made.*

3. 4. *Q. Doth the same Apostle attribute the Creation
 [n] Rom. of all things to Christ?*
 1. 20.

*A. Yes, and applies to him those Words of
 [o] Heb. the Psalmist, [o] Thou Lord, in the Beginning
 1. 2, 10. hast laid the Foundation of the Earth, and the
 Heavens are the Work of thy Hands.*

Q. Was the Son of God then equal with God?
 (p) Phil. *A. He [p] thought it no Robbery to be
 2. 6. equal with God. And it was the receiv'd Opin-
 ion amongst the Jews, that the Son of God
 was equal with him.*

Q. Where doth that appear?

*A. In that they accus'd him of Blasphemy,
 (q) John for saying that he was the [q] Son of God, or
 19. 7. and that God was [r] his Father, making himself
 10. 36. equal with with God.*

(r) John *Q. Is not this contrary to reason?*
 5. 18.

*A. No, that the Son should be of the same
 nature with his Father. Whence he is called
 * Heb. 1. the * Brightness of his Glory, and the express
 3. Image of his Person.*

Q. Is he a distinct Person from the Father?

A. A

A. A Son must needs be a distinct Person from his Father.

Q. How is he then of one Substance with the Father, or one and the same God with him?

A. The Divine Essence being indivisible, the Son must be of the same individual Nature or Essence with the Father.

Q. Was not The Word, another Title which the Jews commonly gave to the Messias?

A. (a) Yes, and (b) meant that Power of God, (a) Targ. by which he made the World, whom they call'd the Image of God and the Son of God, (b) Philo, mentioned Psal. 2. of the same eternal Substance with the Father, and apply it to a divine Subsistence in all their Paraphrases.

Q. Did the Jews believe this Son of God was to be the Messias or Christ?

A. Christ and the Son of God were convertible Terms among them, as appears by all the Evangelists.

Q. Is it necessary for us to believe that Jesus Christ is the true God?

A. It is necessary, since no one can save us but he that made us; the Salvation of Mankind, being more than all Creatures can effect.

Q. Was he any more than a Preacher of Salvation?

A. He is mighty to save; (c) able to save [c] Heb. to the uttermost; the || Horn of Salvation or the Strength and Power of it; the * Author of eternal Salvation.

Q. Was it not God's Will that we should only ascribe to the Son, divine Names and Attributes and a suitable Worship; as being the great Ambassador by whom the Word of God came, whom we are bid to Honour † even as the Father?

A. It is contrary to the whole revealed Will of God to set up the Divine Worship of a Creature,

passim.
(b) Philo,
Seld. de
jure Nat.
& Gent. l.
2. c. 12.
Dr. Po-
cock Not
Miscell.
ad Mai-
mon, p.
307.

7. 25.
|| Luke
1. 69.
* Heb. 5.

† John
5. 23.

|| Gal.
4. 8.

ture, or of such who by || Nature are not God's, and by a downright Falshood to ascribe divine Attributes to them.

Q. Why do you call him, Our Lord?

* Tit. 2.
14.

A. Because he hath absolute Dominion over the whole Creation; but is in a peculiar manner the Lord of all those whom he has * deemed and purchased to himself.

Q. What other Titles had the Messiah?

† Euseb.
de Præp.
Evang.

A. † St. John in opposition to certain Hereticks, who gave such Names to their Deities, calls him, the Life, and the Light, and the Fulness and the Saviour and the only Begotten of the Father.

|| S. Aug.
l. 4. de
Trin. c. 5.
S. Chrys.
in c. 1.
Luc. &c.
* בריאל

Q. Why was Christ conceiv'd in a different way from other Men?

Potentia
Dei.

A. To be freed from the Effects of the Original Sin and all actual Transgressions.

† Rom.
1. 16.
1 Cor. 1.

Q. How was that extraordinary Conception effected?

24.
|| רובים

A. By the Almighty Power of the Holy Ghost in the Virgin Mary, upon the Angel Gabriel's departing from her, when, according to the || Fathers, she was not past Fourteen Years old.

Imagines.

Q. Why was the Angel call'd * Gabriel?

* שרף
Ureates.

A. From the Message he was employ'd about which shew'd the great † Power of God beyond the Extent of Natural Causes.

† Isa. 6.
7.
|| רפאל

Q. Had Angels their Names from their Offices?

Medicus
Dei Tob.

A. The || Cherubim were so called as represented by Images upon the Ark; and were known by that Name, when Moses described

3. 17.
* אוריאל

Man's Ejection out of Paradise; the * Seraphim were the Burning Angels, from the live Coal, which one of them laid upon Isaiah's

Lux Dei.

Mouth; || Raphael was sent by God to heal and * Uriel to give † Instructions; but

† 2 Esd.
4. || Quis
sicut Deus.

Michael was the chief against God's Enemies.

Q. Who gave them these Names?

A. The Jews brought the Names of particular Angels from Babylon, whence there is no mention of them in the holy Writings till the Captivity thither; and express'd their different Orders by Principalities and Powers, || Grot. in Babylonish Terms. And they are † called seven Angels which stand before God [of whom Raphael was one, Tob. 12. 15.] from the seven chief Princes in the * Court of the Persian King. Rom. 8.
† Rev. 8.
* Eft. 1.
14. Ezr.

Q. Did the Mother of Jesus always continue in that Virginal State?

A. 'Tis a common but an unnecessary (if not an unbecoming) Inquiry, and impossible to be known. And yet was resolved in the Affirmative, in that Age of the Church, which so far advanced Celibacy as to disallow of Conjugal Offices in married Persons. However, this we may be sure of, that she had no other Children, as St. Jerom clearly proves against Helvidius. And as to any other lawful Commerce, their Co-habitation implies at least the Liberty of it out of the [c] excepted time, according to that Maxim in the Canon Law, *Quod de uno derogatur, de alio videtur esse concessum*. And no less express'd in the Civil Law, *Quod in quibusdam negatur, in aliis conceditur*. And so are all publick Constitutions interpreted. Whence 'ts commonly alledged in Law, *Quod expressum excludit non expressum*. And it was an old Axiom, *Exceptio firmat Regulam in non exceptis*. (c) Mat. 1. 25.

Q. Did our Saviour by being born of the blessed Virgin become thereby real Man?

A. Really and truly Man, of a reasonable Soul and humane Flesh subsisting.

Q. How prove you that Christ had a reasonable Soul?

† Luke 2. 52. *A.* He † encreased in Wisdom as well as Stature; and his * Soul was exceeding sorrowful in the Garden, even unto Death; and appears also by his bloody Sweat then, not altogether † unknown or unaccountable under extreme Agonies.

† A young Florentine under 17, in the Pope-dome of Sixtus 5, appeared all in a bloody Sweat as he was led to Execution, thro' an Inflammation caused by Grief and Dispair upon the Lachrymal Glands. Life of Sixt. 5, done by Gregorio Leti an Italian. See also Pool's Synops. in loc. † 1 Tim. 2. 5.

Q. Was he both God and Man?

A. As he was truly God, so he was now as truly the || Man Christ Jesus; the second † Man as well as the Lord from Heaven.

Q. Was he not then Two Persons, one as God and another as Man?

A. The humane Nature of Christ being assumed by the Son of God at its first Conception, could not make a Person of itself distinct from the Divine, any more than the Body which is formed together with the Soul, can make an humane Person without it.

Q. How can a divine and humane Nature be united into one Person?

A. As well as Soul and Body make one Man.

Q. How do you prove that these two Natures in Christ were united in one Person?

A. The * Word was made Flesh and dwelt among us ||; He was the Root as well as the Offspring of David †; of whom Christ was according to the Flesh, who is over all God blessed for ever, implies another Nature in the same Person.

Q. Have you any more Proofs of it?

A. * God was manifested in the Flesh, believed on in the World and received up into Glo-

† 1 Cor. 15. 47. * John 1, 14. || Rev, 22, 16. † Rom. 9, 5, and 1. 3, * 1 Tim. 3, 16.

Glory; the || Church God purchased with his || Acts 20.
own Blood *; hereby we perceive the Love of 28.
God, because he laid down his Life for us. * 1 John
3. 16.

Q. Is it necessary for us to believe that he is both God and Man in one Person?

A. It is necessary, because upon this the Virtue and Efficacy of his Sufferings for us chiefly depends.

Q. As how?

A. If he had been one Person as God, and another as Man, the Sufferings of his humane Person would have terminated in himself without affecting any, much less all other Men. Nor would they have been any way proportionable to, or satisfactory for the Sins of Mankind against God.

Q. If he was God and Man in one Person, yet he suffered only in his Manhood, and of what value and merit was that for all humane Nature?

A. His Sufferings were then of a divine Person, insomuch that they killed the † Prince of Life, they crucified the || Lord of Glory, his † Acts 3.
Blood was the * Blood of God, and † God laid || 1 Cor. 2.
down his Life for us. 8.

Q. Can you prove these two Natures in one Person from the Creed? * Acts 20. 28.

A. The only Son of God was conceiv'd and † 1 John 3. 16.
born, and must be still one and the same Person after, as he was before.

Q. When did our Saviour begin to act as the Messiah?

A. From his || Baptism, when he † began to || Acts 1.
be about Thirty Years old, till he caus'd the 21.
Sacrifice and Oblation to cease, was three † Luke 3.
Years and a half, as the * Angel Gabriel tells 23.
us. Now St. Cyprian in his Book *de Paschate*, * Dan. 9.
begins the Jews Paschal Month then at March 27.
4. On the 14th Day or 17th of March their

Passover fell, and the next Day Christ died. And the Acts of Pilate quoted by Justin Martyr, &c. mention Christ's Death on March 18 as appears from Epiphanius. We then by counting backward must lay the time of his Baptism in the Month of Tisri, somewhat answering to our September, three Months before Christmas.

Q. Why did Christ begin his publick Ministry at that Age?

¶ Numb. 4. 3, 35, 39, 43, 47. A. Because by the || Law of the Nation and Custom of the Religion, the Priests were then to officiate and teach the Law in the Synagogues. And Prophets from their publick Schools, by the direction of an inspired Governour, taught the Will of God and the State of the People, the times and events of Israel, the Coming, Life, Death and Resurrection of the Messias, and the Mysteries of the Gospel.

* 1 Sam. 9. 12. See Dr. Lightfoot, Vol. 2. p. 86. And when the People * resorted to the High Places to Worship, during the Captivity or uncertain Abode of the Ark, bless'd their Sacrifices. And according to Maimonides the Prophetical Spirit rarely came upon any sooner.

Q. Who was Pontius Pilate?

† Luke 3. 1. A. The Roman † Governor of Judea under Tiberius Caesar.

Q. Why was his Name put into the Creed?

A. That Mankind may always know in what Age of the World Jesus Christ liv'd, and how he came to die upon a Cross, which was a Roman Punishment, and to shew that the Scepter was now departed from Judah, according to Gen. 49. 10.

Q. Why did Christ suffer under him?

A. He underwent a great deal of Sorrow and Troubles for our Sins which were || laid upon him; Reproach and Pains and Abuses, as if he had

¶ Isa. 53. 3, 6. 1 Pet. 3. 18.

and been the worst of Men, and at last died an
 infamous Death upon the Cross for us.

Q. What do you mean by his Death upon the
 Cross?

A. A freight Piece of Timber was fastned
 in the Ground with a Cross-beam towards the
 upper end; upon each side of which Cross-
 beam were his Hands fastned with Nails, and
 his Feet one over another to the freight Tim-
 ber, and his Body was held up by a little piece
 of Wood that jetted out about the middle of
 the Timber.

Q. Why was he Crucified?

A. That he might redeem us from the Curse
 of the Law, being made a (a) Curse for us; (a) Gal. 3.
 for it is written, *Cursed is every one that hangeth* 13.
on a Tree.

Q. What became of the Traitor Judas?

A. Having betrayed our Saviour by a Kiss,
 an Expression of Oriental Civility after some
 Absence, according to the Tradition of the
 Jews, he went and hanged himself on a (b) Sy- (b) Vid.
 camore Tree before David's Gate. Talm.

Q. Why was it necessary that Christ must die?

A. Because by God's appointment, *the* (c) (c) Rom.
Wages of Sin is Death, and without * shedding 6. 23.
 of Blood there is no Remission. * Heb. 9.

Q. For whom did he die?

A. He offered up himself as a Sacrifice to
 God for the Sins and in the stead of all (d) Man- (d) 1 John
 kind; he (e) tasted Death for every Man. 2. 2.

Q. Was Christ's Death penal and expiatory? (e) Heb.

A. What else can a Sacrifice mean which was 2. 9.
 substituted in the Place of a Sinner? to (f) bear (f) Isa. 53;
 our Sins by Suffering is to undergo the Punish- 12.
 ment due to us, as the Beast for Sacrifice was
 said to bear the Sins of the People; to make
 his Soul an (g) Offering for Sin, is to pay down (g) V. 10.

a Life for it instead of the Sinners; he was made (h) Sin and a Curse for us, that is, was treated as a Sinner and bore the Punishment and Curse as such for us.

Q. Have you any other Proof of this?

A. He was (i) stricken for our Transgression the (k) Chastisement of our Peace was upon him and the Lord laid on him the Iniquity of us all as upon the Scape-Goat on the great Day of Expiation; [l] he gave his Life a ransom for us; [m] redeemed us by his precious Blood; [n] cleans'd us from all Sins; by [o] whose Stripes we were healed; he was an Atonement and a [p] Propitiation for the Sins of the whole World; and while we were yet Enemies, he died for us to reconcile us to God.

Q. Might not God have pass'd by the Offences of returning Sinners without any other Satisfaction?

A. He might have done so, for he is *sui juris*. But now his Sovereignty over us is hereby vindicated, the Authority of his Laws preserv'd, his Indignation against Sin manifested, and his Righteousness and Purity proclaimed, and we have greater assurance of the Pardon of true Penitents than the bare Consideration of the divine Goodness could ever have given us.

Q. How did Christ's Death make this Satisfaction?

A. [q] Death entring upon the World by one Man's Sin, Christ freely sacrificed his own humane Nature [r] without Blemish and without Spot to God, to restore Mankind to Life again.

Q. How did this Sacrifice restore the Life of Mankind?

A. In that the same humane Nature not liable to Death, as being assumed by an immortal

ortal Person and without Sin, Christ offered to atone for humane Nature sinning and all sacrifices by God's appointment redeemed a life and atoned for it. [a] Since then by [a] 1 Cor. an came Death, by Man came also the Re- 15. 21, correction of the Dead; and as in Adam all 22. e, even so in Christ shall all be made alive.

Q. Why were we not saved from temporal as well as eternal Death?

A. An immortal Life is not fitting or desirable in this humane State; and when the Sentence of God is past, *Dust thou art and to Dust thou shalt return*, it became the Divine Honour and Veracity, that it should take Place.

Q. What farther need had we of a Saviour?

A. To dispense to us by his holy Spirit a Principle of saving Grace against our natural Inclinations to Sin; as also from the Devil and infernal Temptations; and upon covenanting Terms from the Punishment which our Sins deserve in the eternal State.

Q. What was done to his Body after his Death?

A. It was laid in a Tomb or Sepulchre in the Ground by [b] Joseph of Arimathea and Nicodemus a Ruler of the Jews. [b] Mat. 27. 60. John 19. 39.

Q. Whither went his Soul?

A. Into Paradise or the Garden of Eden, [c] called so from the time of Esdras; where the Jews thought the Souls of Abraham and other righteous Persons were in Felicities. Whence, *Sit anima ejus in horto Eden*, May his Soul be in the Garden of Eden, was an usual Comprecation for the Soul of an Israelite. Here St. Paul [d] heard unspeakable Words, and makes it distinct from the third Heaven or Region of Angels. [c] Bp. Taylor on 1 Cor. 15. 19. [d] 2 Cor. 12. 2, 4.

Q. What then did Christ's descent into Hell mean?

A. His

[e] Acts 2.
29.

A. His Soul went into the Place and State of Souls departed. For St. Peter says, [e] the Words, *Thou wilt not leave my Soul in Hell nor suffer thine holy One to see Corruption*, could not be meant of the Patriarch David, for that he is both dead and buried, and his Sepulchre is with us to this Day, i. e. he remains among the Dead and his Body sees Corruption. *Hades* was the common Receptacle of the Dead, and by the Greeks divided into *Elysium* and *Tartarus* by a great Gulph of a deadly River, from one side of which they could see and talk to the other. According to which Opinion *Christ frames his Parable, *Luke* 16. 23. So the Greek Poet tells us, there are two Paths both of which lead to *Hades*. And *Josephus* saith of the Sadducees, they take away Punishments and Rewards in the State of (*Hades* or the) Separation.

*Euripid.

Q. *Why is he said to descend into this Place?*

A. The Greeks from whom this saying came thought it was somewhere under the Earth, whither *Aeneas* and *Ulysses* went down to the World of Souls. Whence the Devil pretends to bring the Soul of *Samuel* out of the Earth, *1 Sam.* 28. 13.

Q. What do you mean by Christ's rising from the Dead?

A. His Soul which departed from the Body upon the Cross, was reunited to it and became alive again.

Q. How do you prove he did so?

A. It is attested by all the Evangelists and many others who saw him oft, and [f] conversed with him forty Days together after he was Risen again. And he was seen of above five Hundred Brethren at once, [g] of whom the greatest Part were alive above twenty Years after,

[f] Acts 1.
3.

[g] 1 Cor.
15. 6.

Q. Was

Q. *Was it not a Spirit that appear'd to them?*

A. (a) They eat and drank with him and (a) Luke
the Prints of the Wounds which the Nails ^{24. 39.}
made in his Hands and Feet, and the ^{John 20.}
Joins of the Spear in his Side, whereby they ^{27.}
were fully assured that it was the very same
Body which they had seen before upon the
Cross.

Q. *For what purpose did he Rise again?*

A. To shew that he had made compleat
Satisfaction for the Sins of Mankind, that
Death was now conquered by him, and that
we shall all one Day rise again as he the (b) (b) 1 Cor.
first-Fruits did. ^{15. 20.}

Q. *How do you understand his Ascent into
Heaven?*

A. The same Soul and Body in which he
died and rose again, united to his divine Na-
ture (from which neither by Death was sepe-
rated) was (c) carried up into that high and (c) Luke
holy Place, which we call Heaven, where the ^{24. 51.}
glorified Angels live and enjoy God. ^{Acts 1. 9,}

Q. *What do you mean by his sitting at the
Right-Hand of God?* ^{10, 11.}

A. He was for the Merits of his Death
advanced to the highest Degree of Honour in
the whole World under the eternal God-head,
and vested with absolute and supream Autho-
rity over all Things.

Q. *To what end is this Power given him?*

A. To protect and defend his Church which
he hath purchased with his own Blood, that
all (d) things may work together for the good of (d) Rom.
it, and of every sound Member in it; he ever ^{8. 28.}
making Intercession for them, hears their
Prayers, knows their Necessities, takes the
Care over them, (e) marks out Degrees of (e) John
Glory for them proportion'd to their Services ^{14. 2, 3.}
and

[e] Acts 2.
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making Intercession for them, hears their
Prayers, knows their Necessities, takes the
Care over them, (e) marks out Degrees of (e) John
Glory for them proportion'd to their Services 14. 2, 3.

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Sufferings, and of this gives them the Earnest of his holy Spirit into their Hearts.

Q. Cannot a Creature be advanced to this Honour?

A. No meer Creature can thus govern the whole World, or have all Power in Heaven and Earth.

Q. For what doth he interceed?

A. That all and every true Christian who comes unto God by him, may be justified and saved by Virtue of that great Propitiation which he made for the Sins of Mankind.

Q. How doth he interceed?

A. Not by any formal Request or Supplication to the Father for us; but only by appearing before him in our Nature and in our Behalf; willing to have the Merits of his Death applied to us.

Q. How often does he interceed for us?

A. His Body that was offer'd up, is there a standing Monument of the great Atonement he made for our Sins, and continually interceeds for our Pardon and Salvation.

Q. What Benefit do we receive thereby.

A. All that are truly Penitent and Believe the Gospel, may come boldly to the Throne of Grace, as having their Sins all pardoned, and God is thro Christ perfectly reconciled to them; they are justified or accounted Righteous in his Sight; their Prayers are heard, if it be good for them; they are continually sanctified, directed, and assisted by his holy Spirit here, and at the last Day shall be received by our blessed Lord into Glory.

Q. Will Christ come from Heaven again?

(a) Acts
I. 9, 11.

A. He will (a) come in like manner as he was seen to go into Heaven. He went thither on a Cloud which receiv'd him, attended with holy

oly Angels and all Mankind shall see him
come again in the (b) Clouds of Heaven with (b) Mat.
power and great Glory, even in the Glory of 24. 21.
his Father, which will exceed all we can say
or think; and (c) all the holy Angels with (c) c. 25.
him. 31.

Q. When will he come?

A. (d) Of that Day and Hour knoweth no (d) c. 24.
Man, that all may be in daily Expectation of 36.
; but it will be at the end of the World or the
last Day that the World shall continue in that
state and Form it is now in.

Q. What will he come to do?

A. To [e] Judge the World, as he came (e) Acts
first to save it. 17. 31.

Q. What do you mean by his judging the World?

A. He will review and examine all Mens
Lives, and call every one to account for all
his Actions, even (f) the Secrets of his Heart, (f) Eccles.
and of every [g] idle Word, and of all cri- 12. 14.
minal Omissions unrepented of in this Life. (g) Mat.
12. 36.

Q. Did he not know all this before?

A. Yes, as God he is perfectly acquainted
with every thing that we ever thought or spake,
or did; and every Man's Conscience is a Wit-
ness against himself.

*Q. Why will he then in so solemn a manner
Judge the World?*

A. To [h] justify the Wisdom, Justice, (h) Jude
and Goodness of his Providence before all his 14. 15.
Creatures.

*Q. Why is it said that he will come with the
Sound of a Trumpet?*

A. In allusion to the [i] Jews who thought (i) Schin-
der in
from some Texts of Scripture, and give this
or one Reason [k] of their Feast or Trum- Zeph. 1.
pets 15. 16.

F 2

sa. 27. 13. (k) Ut recordemur diei, quo in vitam redibunt
mortui. Hi enim resurgent cum Clangore Tubæ sicut dicitur

Om

pets. However it signifies to us that the de
will then be gathered together as People are
the Sound of a Trumpet.

Q. In what part of the World will this be?

|| S. Hili-
rius Com-
ment. in
Mat. Can.
23.

A. It is not improbable that it may be || *Jerusalem* where he was crucified.

*Q. What do you understand by Christ's Ju-
ment Seat?*

A. 'Tis probably a bright resplendent Clo
in the Form of a magnificent Throne p
ced in the Air at some distance from the Earth

*Q. Why shall the Righteous be set on the Right
Hand, but the Wicked on the Left?*

* Dr.
Lightfoot
in loc.

A. It * alludes to the manner of the gre
Sanhedrin's sitting in Judgment in a Semi-circle
on the Right Hand were Register'd the acqui
ting Votes and Testimonies, and on the Left
Hand the Casting.

Q. What will be the Issue of this Judgment?

† Mat.
25. 46.

A. † The Wicked shall go into Everlasting
Punishment, but the Righteous into Life E
ternal.

*Q. Shall the Devils or fallen Angels be the
judg'd.*

|| 2 Pet. 2.
4. Jude 6.

A. They are || reserved under the dark Re
gions of our Atmosphere unto the Judgment of
the Great Day.

*Q. Why were the Apostate Angels made the Ob-
jects of God's strict Justice, but fallen Man ob-
jectable of God's Patience and Discipline?*

A. Because those Angels were incurable Sin-
ners, but fallen Man was corrigible. They
were intellectual Powers of a higher Orb, but
Man was newly taken out of the Earth, ha

Omnes Incolæ Orbis & habitatores Terræ, cum Ele-
bitur Vexillum montium, videbitis; & cum clang
Tuba, audietis. Id. ibid.

the Subtility of a Tempter and the Strength of a Temptation, and the Frailty of Nature to contest with.

Q. Whom do you understand by the Quick and Dead?

A. All those who shall be living upon Earth at his coming again, and all who died before.

Q. Can all this be dispatch'd in one Day?

A. There will be as much time as the Solemnity of Proceedings require.

Q. Why then is it called a Day?

A. Day in Scripture often signifies any Season or Period for some particular Purpose, as the (a) Day in which God made the Heaven and the Earth, consisted of six Days; [b] the Day of Temptation in the Wilderness, was 40 Years; and [c] and there is mention of the Day of Eternity. But here it means that last natural Day of the World, which the general Judgment and Conflagration * of all things will put an end to.

(a) Gen.

2. 4.

[b] Heb.

3. 8, 9.

[c] 2 Pet.

3. 18.

* v. 7. 10,

Q. Shall our Saviour's Mediatory Office then cease?

A. When all his Servants shall have receiv'd their Reward, and God's Enemies their Punishment, he will deliver up the Kingdom to his Father, but the Dignity of his Person shall continue for ever.

Q. Will the different Orders of the Angels be continued at the end of the World?

A. They being no longer necessary, the Apostle says, ∴ All Principalities and Powers shall then be done away.

∴ 1 Cor,

15. 24.

† Acts 3.

21. Mat.

19. 28.

Psal. 102.

26. Heb. 1.

12. Rom.

8. 21, 22.

2 Pet. 3.

13. Rev.

21, 1.

Q. Will there be a new Heaven and new Earth?

A. When all the Inhabitants are hence removed, this World now express'd by its chief Parts will pass away, and a † new glorious Frame will arise, and Sun and Moon and Time will be no more.

Q. Why

Q. Why do you here say again, I believe?

A. That we may the more clearly and expressly declare our Belief in the Holy Ghost, in the same way and manner as in the other two Divine Persons.

Q. What do you mean by the Holy Ghost?

A. The Holy Spirit of God, a distinct Person from the Father and the Son, but of one Divine Essence or Substance with them.

Q. How do you prove the Holy Ghost to be a Person?

A. He || prescribes Laws to his Church, sets Rulers over it, and *^{*} dispenses requisite Gifts and Graces to every one as he willeth. Now whatever has personal Acts ascribed to it, is a Person; unless we know by some other means that it is not.

Q. Is he distinct from the Father?

A. He is call'd, our Advocate with God, crying in our Hearts and interceding with the Father for us. And the Lord God and his Spirit are distinguish'd by [a] *Isaiah*.

Q. Is he equally distinct from the Father and the Son?

A. He is said [b] to be sent in the same Sense, after the same manner and at the same time both by the Father and Son; which plainly shews that he is distinct from both. [c] *And I will send him unto you from the Father*, saith Christ, therefore he is neither Father nor Son.

Q. Are they any where in Scripture named together as three distinct Persons?

A. [d] *I am he*, saith Christ, *who bear witness of myself, and the Father who sent me beareth witness of me, and [e] when the Comforter shall come, he shall bear witness of me.* [f] Our Election is ascribed by St. Peter, *To the Father predestinating, the Son propitiating, and to*

¶ Acts 15.
28.
28.
∴ c. 20.
* * 1 Cor.
12. 11.

[b] John
14. 26.
and 16. 7.

[c] c. 15.

[d] John
8. 18.

[e] John
15. 26.

[f] 1 Pet.
1. 2.

the Holy Ghost sanctifying. And there are diversities of Operations, * saith St. Paul, belonging to the Father, of Ministeries to the Son, and of Gifts to the Holy Ghost, tho' it is the same God the Father, the same Lord and the same Spirit. * 1 Cor. 12. 4, 5, 6.

Q. Is there here any thing more than a Nominal Distinction, since we are told there are three Witnesses in Heaven, the Father, the Word and the Holy Ghost, and yet that these three are but one?

A. This directly shews the Unity of their Divine Nature in contradistinction to the three Witnesses on Earth that agree in one. And so at Baptism we promise Obedience to the Father, Son and Holy Ghost without any difference. Must Subjects be obliged to Caius, Julius and Caesar? or to the King, his Efficacy and Power? then why not to his Justice and Wisdom and Goodness; or if amongst these the Holy Ghost is only the Power of God, what is the Power of the Holy Ghost which St. Paul speaks of?

Q. Have you any farther Proof of this?

A. † Christ thro' the Eternal Spirit offered himself to God. || Thro' him we have access by one Spirit unto the Father. ∴ And the Apostle blesteth with the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost. Why such Circuits if there be only a Nominal Distinction? † Heb. 9. 14. || Eph. 2. 18. ∴ 2 Cor. 13. 14. * Rom. 8. 9. Phil. 1. 19.

Q. From whom doth the Holy Ghost proceed?

A. From the Father and the Son, since he is equally sent by them both; is called the Spirit of Christ, and the Spirit of the Son as well as of the Father, and said to receive of the Son; all which is the same in effect which we call Proceeding. † Gal. 4. 6. * Rom. 8. 9, 14. Mat. 10. 20. 1 Cor. 2. 10, 12. †† John 14. 15.

Q. How doth this shew the receiving of his Divine Nature from them both?

A. 'Tis

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A. 'Tis contrary to the whole tenour of Scripture to suppose more first Principles than one, and he being the Spirit of both, and so third in Order, must receive the Divine Nature from the other two conjointly.

Q. *Why is the Holy Ghost said to proceed but the Son to be begotten?*

A. Because the Holy Spirit tho' he hath the same Nature with the Father and the Son, yet represents the Person of neither, as the Son doth the Person of the Father. Besides in Holy Scripture (the only Guide of our Conceptions and Words in such Matters) he is said to proceed but never to be generated.

Q. *Is he one and the same God that the Father and Son are?*

A. There is but one God and the Holy Ghost is often declared to be that one God as well as they. In many Places all over the Bible he is expressly call'd God and *Jehovah*; where the Works and Properties of the one living and true God, such as are incommunicable to any Creature, are attributed to him.

Q. *Give some one plain Proof of it?*

A. Every Christian proves him to be God, not only because [a] the Christian Church and Christians are his Temple and so are called, the Temple of God: But because no created Spirit can dwell in all Christians: And it is his very Office to inspire and sanctifie and dwell in the whole Christian Church.

Q. *Did he speak by the Prophets?*

A. [b] Holy Men of God spake as they were moved by the Holy Ghost; [c] the Spirit of Christ in the Prophets testified before-hand the Sufferings of Christ and the Glory that should follow; [d] David said by the Holy Ghost, *The Lord said unto my Lord*; [e] well spake the Holy

[a] 1 Cor.
6. 19. and
3. 16, 17.

[b] 2 Pet.
1. 21.

[c] 1 Pet.
1. 11.

[d] Mark
12. 36.

[e] Acts
28. 25.

Hghost by *Esaías* the Prophet; the Holy
ghost faith in the Psalms, [f] *To Day if you* [f] Heb.
all hear his Voice. 3. 7.

Q. *Is this a Proof that the Holy Ghost is God?*

A. The Scriptures are called the Word of
God and said to be given by Inspiration of God,
which were given by Inspiration of the Holy
ghost.

Q. *Did he speak by the Apostles?*

A. Our Saviour tells them, [g] *It is not ye* [g] Mat.
that speak, but the Spirit of your Father which 10. 20.
speaketh in you. * And the Disciples told St. * Acts 21.
Paul through the Spirit, that he should not go up 4. 11.
to Jerusalem.

Q. *How is he the Lord and Giver of Life?*

A. He is the Lord, the Almighty God; and
the † Giver, the Maker, the Author of all † John 6.
Life both Natural and Spiritual. 63. 2 Cor.

Q. *What is the Sin against the holy Ghost?* 3. 6.

A. The Jews saying, that the Miracles
wrought by the Holy Ghost before them for
their Conviction, were done by the Devil.

Q. *Upon what account was this Unpardonable?*

A. In that it was a malicious Opposition to
the utmost Evidence that can be given for the
Conviction of Men; *¶ pertinacia nullum reme-*
dium posuit Deus.

Q. *Can any in this Age be guilty of this Sin?*

A. It behoves all to keep as far from it as
they can, and therefore never to say any thing
against God's holy Spirit or the Divinity of his
Nature. Since a Sin against him, though it is
not therefore Unpardonable because he is God,
yet unless he was God, it could not be Unpar-
donable.

Q. *What do you understand by the Word Church?*

A. The Society of all such People as profess to
believe in the true God and do worship and

serve him according to the Revelation that hath made of himself and his Will to them.

Q. How long hath there been a Church?

A. I believe there always have been for such People in the World, and therefore a Church in all Ages since the beginning of it.

Q. Where was it before Christ was born?

A. From the Time of *Abraham*, his Family and Posterity call'd the *Israelites* or *Jews*, were the Church of God, till Christ founded his Church at *Pentecost*. So that wheresoever they were, there was the Church. Which is therefore said to be in the Wilderness, when they were there.

Q. What mean you by the Word, Catholick?

A. Not confined to any one Nation or People, but general or universal, spread over the Face of the whole Earth, all Persons may be of it.

Q. What by the Catholick Church?

A. The Society of all Christian People under their lawful Pastors, by whom the pure Word of God is Preached and the Sacraments duly administered according to Christ's Ordinance in all those things that of necessity are requisite to the same. And is more or less Pure as they do so.

Q. By what Pastors was the Church at first immediately govern'd?

A. When Believers every where encreased, Presbyters or Elders were Ordained to Teach and Preserve them in the Faith. But when these settled Teachers or Presbyters encreased, *St. Paul* (and the other Apostles with the like Reason) delegated his Power to *Timothy* and *Titus* to ordain Elders and Deacons, and to Oversee and Govern both Laity and Clergy in spiritual Matters. These Overseers of the Clergy

gy and Laiety were after peculiarly called
Bishops and Successors of the Apostles and An-
cestors of the Churches, one of whom at * *Epheſus* * Rev. 2.
ruled over † many Elders, who concur'd
with him in all publick Acts of the Church : † Acts 20.
Hence the Angel of *Thyatira* is writ to, as at ^{17.}
|| Head of his Consistory. And in the * an- || Rev. 2.
cient Language none else were called Pastors ^{24.} * Cyp.
Churches. ^{passim.}

*Q. Are not Presbyters entrusted by the Holy
Ghost with the Care of the Flock?*

A. They are not compleat Pastors, because
they are under the Direction and Government
of their Bishop in the Exercise of their Mini-
stry, and according † to a Rule in the Apostles † See Ig-
nations, were to do nothing of their Function ^{nat, Epist.}
without him.

*Q. Is any Sa'vation to be had out of the Church
of God?*

A. The Name of Jesus Christ whereby
one we must be saved, is made known and
profess'd only in his Church, and therefore the
Word added to the Church daily such as should
be saved: And for this Reason there always
was and always will be a Church upon Earth.

*Q. Why is it necessary to believe the Church to
be Catholick?*

A. That every one may look upon it to be as
near for him as for any other to be added to it
that he may be saved.

Q. In what respects is it said to be Holy?

A. In respect of the Holy Doctrine which it
teacheth, the holy Discipline which it exerci-
seth, the holy Laws which it Publisheth, the
holy Worship which it performeth, the holy
Sacraments which it administred and especially
of its most holy Head Jesus Christ.

Q. Can we be Sanctified or made truly Holy anywhere but in the Church?

A. No, since the Church is Christ's Body which he as the Head actuates and influences by his holy Spirit, moving and working in his word and Sacraments as there administered by Officers constituted and appointed by himself for that purpose.

Q. What is meant by, Communion of Saints?

A. That peculiar Fellowship or Communion which all true Christians have with the Father and the Son and with one another, as Members of the same Body, actuated and governed by one and the same holy Spirit,

Q. What Communion have they together?

A. They are all of one Mind in all things necessary to Salvation; love as Brethren, pray for each other; and strive about nothing, but who shall serve God best and do most good in the World, every one pressing forward toward the mark for the prize of the high Calling of God in Jesus Christ.

Q. What do you mean by, Forgiveness of Sins?

A. That all Persons upon their Repentance and Faith in Christ are redeemed or bought off by his Blood, from all the Punishment due to their Sins in the other Life, and being Members of his Body, are made the Righteousness of God in him.

Q. Is it not a surprizing Character of the Messiah that he came to call Mankind to Repentance and Faith; to deliver his Country from the Yoke of the Law of Moses, and the whole World from their Bondage to Sin and Death, and to wash away Men's Crimes with his Blood?

A. His Interpretation of Prophecies in so Spiritual and Divine a Manner against the Genius of the Jewish Nation and Hopes of his Followers,

rs, had no ways the Air and Language of an impostor, and could never have entred into any Man's Conception, if it had not been true.

Q. Can a Man now keep God's Laws without sinning or need of Forgiveness?

A. A Man may by God's Grace have in general a desire and aim to avoid all Sin; but by reason of our Frailty, no one finds that purpose to hold out so steady in all Particulars, but that he often slips and sometimes falls and is not so watchful against Sin and Passion, as he himself will after confess he might have been.

Q. Are any Free-will Offerings now acceptable to God, that are not commanded by his Laws?

A. What Law tied St. Basil and many Christian Bishops to fare so hardly, and be cloathed so poorly, to help indigent Persons; and sometimes to live upon their own Estates and give away the Church Revenues? Or, what Law compelled Ananias to sell his Estate and give it to the Church? *Was it not thine own,* * said * Acts 5. St. Peter to him; and after it was sold, *was it not in thine own Power?* And all denying our selves in lawful Things to arrive at greater Attainments in Goodness (such as chusing Celibacy or renouncing Honours and Riches, and sometimes Pleasures for that Purpose) are that voluntary or † Will-worship, which St. Paul ranks with Humility. To which we may add † Col. 2. 23. all religious Fasts and Festivals, the Times whereof are no where commanded us by God's Laws; all deliberate Vows of greater Instances of Piety or Charity upon some signal Blessings; and where there are little or no Dependencies, giving all to the Poor, to have Treasure in Heaven.

Wherein

The Articles of the Christian Faith.

Q. Wherein is the Fault then of the Popish Works of Supererogation?

A. To suppose that a Man by voluntary Severities which serve no Ends of Mortification or Devotion, such as saying over so many Ave-Maries, going in Pilgrimage to the Shrine of some powerful Saint, kissing such a Pavement or some Cross drawn on it, giving our Estates to say Masses for Souls in Purgatory, adoring Relicks and Images, &c. may make Satisfaction for his own and other Men's Sins.

Q. What are Evangelical Counsels?

A. Such as are in themselves useful to all, but thro' the Indisposition of some, are not always Practicable. Whence Christ and his Apostles proposing such, always mention Mens fitness to observe them.

Q. If we sin wilfully after we have known God's Laws and made solemn Covenants with God to the contrary, is there any Forgiveness for us?

A. We are taught to pray daily to God to forgive us our Sins, as we forgive others, which Christ says shall be seventy times seven, or as often as they shall turn again and sincerely Repent.

Q. What do you mean by, Resurrection of the Body?

A. That every humane Body however consumed or dispers'd by Death, shall by the Power of God at the last Day, be reunited to the same Soul that before departed from it and rise to Life again.

Q. Did the Jews believe it before our Saviour's time?

* Job 14.

12.

† c. 19.

26, 27.

*A. * Man lieth down, saith Job, and riseth not till the Heavens be no more †. In the latter Day, he knew that in his Flesh he should see God,*

God, and his Eyes would behold him. Sleeping with their Fathers implied, they must awake and rise again ||. When I awake I shall be satisfied ||. *Pfal. 17.*
 with thy Likeness, saith David *. Many of them ^{15.}
 that sleep in the Dust of the Earth shall awake, *. *Dan. 12.*
 saith Daniel, some to everlasting Life, and some ^{2.}
 to Shame and Contempt †. And the Seven Bre- †. *2 Mac.*
 thren in the Maccabees expected a better Re- *7. 9, 11.*
 surrection. ^{14, 29.}

Q. What did they believe of it in our Saviour's Days? ^{Heb. 11. 35.}

A. I know *, saith Martha, that he shall rise *, John
 again in the Resurrection at the last Day †. And *11. 24.*
 the Jews themselves allow, saith St. Paul, that †. *Acts*
 there shall be a Resurrection of the Just and the ^{24. 15.}
 Unjust. Nay, they held || that they should ne- || *Talmud.*
 ver have part in the World to come, who said, *Tract. San-*
 the Resurrection from the Dead is not taught them ^{hedr. Pe-}
 from the Law. ^{rek. Helek.}

Q. How then is Life and Immortality brought to Light thro' the Gospel, that all shall rise from a State of Death?

A. All the latter Jews seem to entertain this Opinion from their Hopes of rising from the Dead, to share with the Messias in the Glory and Happiness of his Reign as they understood Ezekiel's Prophecy, c. 37. 10, 11. But because this and other noted Places may not directly prove it, or to some may only mean a Resurrection from an oppressed State, and to others, a private Opinion and Hope of distressed Persons without Proof; this Doctrine was not so clearly revealed before Christ's more full Discoveries of it and his own Resurrection from the Dead demonstrated its Truth, but that the Sadduces, a considerable Sect among the Jews, and in Communion with them, absolutely denied it.

Q. How do you prove that the Sadduces denied the Resurrection of the Body?

A. The

* Mat. 22. 23. A. The Scripture in several Places say * they
 Mark 12. denied the Resurrection. And they directly ar-
 18. Luke gue against it from the Seven Brethren who had
 20. 27. but one Wife, whose she should be, when they
 Acts 23. all rise again, which was never applicable to
 6, 8. unbodied Spirits.

Q. *How doth Christ prove it to them?*

A. God is called the God of *Abraham, Isaac*
 and *Jacob* after their Death. Now God is not
 the God of dead Men, because they have no
 more Being as Men, nor ever will have, unless
 they rise again; tho' at present they live to
 him or in his Design and Purpose.

Q. *Have you no plainer Text for it?*

A. This concerning these great Patriarchs
 out of *Moses* as of clearest Authority and least
 Exception, put the Sadduces to Silence. But
 † John 5. as for our selves, † *The Hour is coming*, saith
 28, 29. Christ, *in which all that are in the Graves shall*
bear his Voice and come forth, they that have done
Good unto the Resurrection of Life, and they that
have done Evil, unto the Resurrection of Dam-
nation. And St. Paul writing to the *Corinthians*
 and *Thessalonians*, is very particular about the
 manner of it. That the Just shall be raised first
 and meet the Lord in the Air, and being ac-
 quitted, shall fill up his Retinue with the holy
 Angels; by whom the Wicked being condem-
 ned shall see themselves encircled in devouring
 Flames of the Universal Conflagration and
 Smoak and Darkness for ever.

Q. *What do you understand by Everlasting*
Life?

A. That when the Dead shall be raised up to
 Life again at the last Day, they shall all appear
 before the Judgment Seat of Christ, who shall
 adjudge every one of them to their Everlasting
 State.

Q. *What*

Q. *What kind of Life shall wicked Persons live for ever?*

A. || They shall be cast out from the Presence || Mat. 25.
the Lord into Everlasting Fire, as Christ 41. 2 Th.
himself tells us; * *Into that outward Darknes,* 1. 8, 9.
where † the VVorm dieth not, and the Fire is not * Mat. 8.
quenched; where they shall live with the Fiends 12.
of Hell for ever, and suffer the same unexpressible † Mark 9.
Pains and Torments to all Eternity, which were 44.
first prepared for those Apostate Angels;
who being Infernal Spirits, their Punishment
will exceed all material Representations.

Q. *Is the Eternity of Hell Flames resolv'd into the infinite Demerit of Sin, as committed against the infinite Majesty of God?*

A. This introduces a stoical equality of all sins, and destroys the Degrees of Virtue, and consequently the Proportion of Rewards and Punishments, unless we will allow of Degrees in Infinite. The Majesty of God then doth not give the Demerit to any Sin, but the nature of the Action. Since amongst Men, all breach of Law is not Treason.

Q. *Will the Folly or Madness of a Man's Choice here deserve eternal Torments?*

A. Our Choice cannot make an unreasonable and disproportionate Punishment of it Just. It would be Cruelty to put a Law in Execution of putting a Man to Death with Torments for not bowing himself before an Old Man.

Q. *Why then is such an eternal miserable State design'd for a transient Offence?*

A. It is not only one Sin, but a contumacy in † Tract.
moral things that is thus punish'd: And no- 30. and
thing less would do amongst Men. Besides if 34. in
Origen † well explains Hell-Fire to be remorse of Mat. Lib.
Conscience and vexation of Spirit in a most 2. in Ep.
unsuitable and unavoidable State, whither the ad Rom.
& Lib. 9.

Satisfactions of Life cannot follow them; there can be no Objection against the Eternity of the Punishment, but that God doth not annihilate damned Spirits.

Q. Is then the Punishments of those Spirits the natural Effects and Consequences of their Sins?

A. We know in a great Measure that they are so. Since many Persons in this Life can bring themselves into that State by their Sins and Follies, as proves a Trouble to them at their Days, though they should live for ever and proportionably to those Oversights because resulting from them. Besides, when the Soul is sensualiz'd, and can esteem no other than sensual Pleasures and worldly Affections, 'tis not only incapable of any Felicity in a glorified State, as a Swine is of any Delight in fine Linnen and Odours: But when there is nothing for the reigning Sins and Passions of Envy, Hatred, Pride, Lusts and Covetousness &c. join'd with Remorse and Despair, to work upon; they will turn into Indignation against God (express'd by gnashing of Teeth) and only prey upon a Man's own Soul and prove its eternal Torment. At least, these Horrors of Mind, together, with dreadful Apprehensions of the great Day at which the Devil Tremble, seem the chief Ingredients of their present Miseries.

Q. What must we do to escape this dismal State?

A. When we can get the Taste and Relish of this World out of our Minds, have no hankerings after it, and can live without it; when we take Delight in the spiritual Exercises of a holy Life, and make the Will of God and his Service, our Pleasure and Imployment; we are accordingly prepared for the Glories that shall be revealed.

Q. What

Q. *What is that everlasting Life which the righteous shall have?*

A. They shall be made * equal to the holy * Luke 20.
angels and see God as he is, so as to be like 36. Mat.
and enjoy him for ever †; where there is 22. 30.
Night nor any need of the Sun or Moon to † Rev. 21.
light them: For the Glory of the Lord shall
shine upon them; under the Light of whose
maintenance they shall live with the holy
angels and all the blessed Inhabitants of those
glorious Regions in perfect Love and Peace, and
Joy and Glory, and Happiness for ever.

Q. *Will this Happiness consist only in the Spiritual Delights of the Mind under the Sense of God's Favour?*

A. No, since human Bodies are to be raised
again, they also will meet with Entertainments
suitable to 'em in that State. Men will at least
see and hear their Judge at that Day and con-
fessently other agreeable or disagreeable Things.
which makes the Resurrection an Addition to
the Happiness of the Blessed.

Q. *What will be the State of our Bodies then?*

A. They will be fashion'd like to the glorious
Body of Christ and shine forth * as the Sun in * Mat. 13.
the Kingdom of the Father. 43.

Q. *Will there be degrees of Rewards and Punishments at the last Day?*

A. God will then render to every one accord-
ing to his Deeds, which are not in all alike; He
that improved his Talent to Ten, was made Ru-
ler of ten Cities; Our Labour will not be in
vain in the Lord; and a Cup of cold Water
shall not lose its Reward; There will be a diffe-
rence between the Reward of a righteous Man
and a Prophet, that is, of one more eminently
useful for the Salvation of others; And as one
star differeth from another Star in Glory, so

also is the Resurrection of the Dead. Moreover as good Men lay up Treasures in Heaven, wicked Men treasure up Wrath. And it shall be more tolerable for Tyre and Sidon and the Land of Sodom and Gomorrah at the Day of Judgment than for Capernaum and some other wicked Cities.

Q. Where are the Souls of the Righteous now in the mean Time?

A. They are in Mansions of Ease and Comfort of Christ's preparing; but not of Power and Glory and Kingdom till the great Day of Rewards and Punishments. Whence St. Paul comforts (b) the *Thessalonians*, not by saying their dead Friends were gone to Heaven, but that they shall rise again to go thither at the last Day. And (c) St. Peter after Christ's Ascension says, that David was not then ascended into Heaven.

(b) 1 Th.
4. 18.

(c) Acts
2. 34.

Q. Had the Jews any certain Notices of another Life.

A. Yes, for Saul would have Samuel's Soul call'd from the Dead.

Q. Did they believe it to be a State of Rewards and Punishments?

A. (d) Abraham thought Moses and the Prophets were sufficient Evidence of it. That Patriarch look'd for a City, [e] whose Maker was God; [f] the Fathers of Old, saith St. Paul, desired a better Country, that is, an Heavenly, and that God prepared for them a City. [g] Moses [g] chose Afflictions with the People of God before the Pleasures of Sin for a Season, having respect unto the recompence of the Reward †. Thou wilt guide me with thy Counsel, saith David, and afterward receive me into Glory. [h] The Righteous hath hope in his Death.

(d) Luke
16. 31.

(e) Heb.
11. 10.

(f) v. 16.

[g] v. 25.
26.

† Psal.
73. 24.

[h] Prov.
14. 32.

Death, saith Solomon. [b] But the Wicked shall [b] Psal.
turn'd into Hell. Which must mean there 9. 17. ^{Εἰς}
more than a state of Death or nothing peculiar; ^{τὴν ᾨδὴν.}

also (c) that Hell beneath, which a wise [c] ^{ἰνα}
Man so lives, that he may depart from. For ^{ἐκκλίνας}
when God taketh away the Hypocrite's Soul, ^{ἐκ τῆς ᾨδῆς}
d) Trouble, saith Job, cometh upon him. ^{συνδύη.}

Q. Had they any expectation of the Day of [d] Job
Judgment? 27. 8, 9.

A. (e) God will bring every Work into Judg- (e) Ecclef.
ment with every secret thing, whither it be Good 12. 14.
or whither it be Evil, saith Solomon, (f) And for (f) c. 11.
all these Things God will bring thee into Judg- 9.
ment.

Q. Had the Jews any Notion of eternal Re-
wards and Punishments?

A. [g] Some will awake out of the Dust of the (g) Dan.
Earth to everlasting Life, and some to everlasting 12. 2.
Contempt. [h] Who shall dwell, saith the Pro- (h) Isa.
phet, with everlasting Burnings. [i] Their 33. 14.
Worm [who have transgressed against me, saith (i) c. 66.
God] shall not die, neither shall their Fire be 24.
quenched. [k] The Jews, saith Christ, expected [k] John
eternal Life from the old Scriptures. And Da- 5. 39.
vid says, [l] Thou wilt shew me the Pathes of [l] Ps. 16.
Life; In thy Presence is Fulness of Joy, and at 11.
thy Right-Hand are Pleasures for evermore.

Q. Were the first Converts particularly in-
structed in all the Articles and Duties of Religion?

A. They were only convinced that Jesus
was the Messias. [m] For in one Day three [m] Acts
Thousand were Converted and Baptized; and 2. 41.
[n] the Jaylor and his Family were Baptized [n] c. 16.
straightway. But the Apostles by laying on 33.
of Hands, led them into all Truth, and they
were enabled to Teach others; for they spake
with Tongues and Prophesied. But this extra-
ordinary manner of teaching Converts and
they

they others, ceased when Teachers were multiplied, nor could any who had received the Holy Ghost but the Apostles only, give the same to others in this signal manner.

Q. Was not the admitting all Nations into Christ's Church, by Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost, perfectly a new Institution?

A. Baptism was constantly used before among the Jews in admitting their Profelites, whence the very Scribes and Pharisees readily complied with *John Baptist* in it, who were such zealous Adherents to traditionary Practice. Yet was it never in the Name of the three divine Persons before, as is here commanded.

Q. Did the Jews understand what was meant by Father, Son and Holy Ghost?

A. Yes, for else Christ would have spoken unintelligibly to them; which we cannot imagine he would in the institution of a Sacrament.

Q. Where did they learn this Distinction?

A. They had often read in the Old Testament as of the Father, so of the Son, or Word of God, and likewise of the Holy Ghost or Spirit of God. Which two last they [a] always distinguish'd from him who was absolutely call'd God, whom they look'd on as the first Principle of all Things and [b] believ'd three distinct Subsistences in the Deity.

A. Cannot we believe the other Articles belonging to our Salvation, unless we first believe in God the Father, Son and Holy Ghost?

A. We cannot believe that God is truly a Father, unless he hath a Son begotten of himself. We cannot believe in one God, unless the Father and Son be one. We cannot believe the Son could redeem all Mankind, if he were not God.

[a] Philo-
Judeus,
Moses
Nachma-
nides, &c.
cited by
Grot. de
Verit.

Christ.
Relig. lib.
5.

[b] Rit-
angel. p.
81. Jezi-
rah, lib.
antiquus
Cabali-
sticus.

God. Nor can the Holy Ghost make us Holy and new Creatures, if he be not that God who first Created us.

Q. What Ground have we to believe they are all one God?

A. Because, though each of them in Scripture is called *Jehovah*, the most proper and incommunicable Name of God; yet have we this Caution, [c] *Hear, O Israel, the Lord our* [c] Deut. *God is one Lord or one Jehovah.* Which there 6. 4. seems no occasion for, if no more than one Person be him.

Q. How are these three Persons one God?

A. By an Union and Subordination of Persons as well as one Nature.

Q. Is not this above our comprehension?

A. We profess it is so, and so are all the Perfections of the God-head as well as this; and so is the Union of Soul and Body; and three distinct Faculties in the same Soul; and perhaps the Philosophy of every visible thing.

Q. Is there any Reason why there should be Three Persons and neither more nor less?

A. As the plurality of Persons, so the number of them depends wholly upon Revelation; and the Scripture assures me, there are but Three, and therefore I believe no more and think it is wicked to say, there may be more, or that there can be less.

Q. Why did our Saviour command that every one of these Divine Persons should be distinctly Named in the very Act of making his Disciples?

A. To shew that he will own none to be his Disciples or true Members of his Church, but only such as believe in Father, Son and Holy Ghost.

Q. Why did he ordain this Sacrament to be administered (not in the Names, but) in the Name of these Three Persons?

A. He

A. He signified his Pleasure to Mankind hereby that the same Honour and Worshipping should be given to all and every one of them alike: And by consequence that we should Believe, all and each of them to be of equal Veneration to us.

Q. *Was the Christian Church then to be formed upon the Belief of it?*

* Erasm.
ad Cens.
Paris. Tit.
2. Vols. de
Symbol.
Differt. I.
n. 38.

A. Yes, and the most antient Creed seems to have gone no farther than the Form of Baptism, the other Articles being added as Heresies gave Occasion.

Q. *How are these three divine Persons distinguished in their Operations towards us and the rest of the Creation?*

A. As the Son did not redeem all the World which the Father made, but only all Mankind; so the Holy Ghost doth not sanctifie all Mankind which the Son redeem'd, but only the Elect People of God.

Q. *Who are the Elect People of God?*

A. They only who truly Believe in his Son Jesus Christ, by whose Intercession with the Father, the Holy Spirit abides with them and sanctifies them to their Lives end.

Q. *What do you understand by his Sanctifying them?*

A. He makes them holy and new Creatures, mortifieth all their Sins, so that not one has the Dominion over them, purifieth their Hearts and is a Principle of new Life in them.

Q. *How doth the Holy Spirit work in the first Conversion of a Sinner?*

A. He proposes God's Commandments with such engaging Invitations, as (if the Person is not corrupted with Passion or Interest, or Prejudice) will effectually work upon the Affections to comply with them.

Q. *How*

Q. How many Comandments are there ?

A. There are many particular Precepts, but God was pleased solemnly to proclaim the Decalogue with Thunder and Lightning and with the Voice of a Trumpet upon Mount Sinai.

Q. Are all other moral Duties reducible to those ten Commandments ?

A. To love our Enemies, die for our Brethren, counting all in need our Neighbours, give Alms, perform Promises, the Jews never thought themselves oblig'd to from those Commandments. Nor can the Duty we owe our selves, and purely our own Concernments be found in either Classis.

Q. Are not all Sins reducible to some of them ?

A. We do not know to which of them to reduce the Sins of Gluttony or Drunkenness, or that sort of lying and false Speaking, which no way concerns our Neighbour.

Q. Was not the Decalogue of a moral Nature ?

A. It was rather Political than Moral, since it regarded publick and external rather than private and interior Actions; Sobriety of Mind and Manners, respecting our selves in our more private Retirements being not at all, at least not plainly express'd in them.

Q. What was the design then of God's publishing these Commandments ?

A. They were a Digest of such Laws as God did then exact Obedience to, adding as the World was capable.

Q. Why did God write them upon Tables of Stone ?

A. Because they should not be look'd upon as Ambulatory as were many in their Travels thro' the Wilderness, but of perpetual Force and Obligation to their Constitution.

Q. Why were they written upon Two Tables ?

A. Because the Four First which have an

immediate respect unto himself, he wrote upon one, which is therefore call'd the First Table. Upon the other call'd the Second, he wrote what concern'd the Carriage of People to one another; so as that we may all of us better join together in serving and glorifying God that made us.

Q. Why did God say, I am the Lord thy God &c. before he began them?

A. To shew that he is the supream Lord of the whole Creation, whom all Creatures are bound to obey at their utmost Peril; but especially of his own People whom he so lately had deliver'd from the *Egyptian* Bondage.

Q. Doth this general Preface concern any other than the Israelites?

A. By parity of Reason we above all People should take special Care to observe all God's Commandments, who hath redeem'd us to himself from the slavery of Sin and Satan; of which the Deliverance out of *Egypt* was a Type and Figure.

Q. Are there any other Gods but one?

A. There are no other but one God, the Creator and Governor of all Things.

Q. Why then doth God command us to have no other?

A. There are many who are called Gods, and esteem'd so by Men, who having by the Fall of our First Parents, lost the right Sense and Knowledge of the true God, and retaining only some general Notions of such a Being in the World, have in all Ages imagin'd one Creature or other to be him.

Q. What do People naturally conceive God to be?

A. A Being of supream Excellency, Justice, Goodness and Power over them, and therefore what-

what-

whatsoever it is that they imagine to be God, by Honour and Fear, and Love, and Trust in it, as if it was really so; and tho' it be not in itself, it is a God to them.

Q. *What doth God forbid in this Commandment?*

A. Thou shalt not ascribe supream Authority, Power or Goodness, or any other Divine Perfection to any but me. Thou shalt not put Trust in, nor love nor desire, nor fear anything in comparison of me. If thou dost, thou shalt set other Gods before me or in my sight.

Q. *What is the general Design of the Second Commandment?*

A. To forbid all such outward Acts of worshipping him, whereby we may seem to give his Glory to another, and particularly that we must not worship him as the Heathens did their Gods, by Images, or any Representation of him.

Q. *How doth this appear to be the meaning of the Law?*

A. Because God himself says, (a) that the Golden Calf was a breach of it, which they called the Lord (or the Representation of him) that brought them out of Egypt. (a) Exod. 32. 8.

Q. *How was a Calf the Representation of the God of Israel?*

A. The divine Glory appear'd in the Mount between Cherubims of that Figure, to be (b) Pattern for the Tabernacle. (b) Ezeck. 10. 14.

Q. *Have you any other Proof of this Design of the Commandment?*

A. Moses tells them, [*] Take ye good heed to your selves, for ye saw no manner of Similitude on the Day that the Lord spake unto you in the Fire; lest ye corrupt your selves and make you a graven Image. (c) Exod. 24. 10. [*] Deut. 4. 15, 16.

Q. Why would not God Almighty be represented by an Image?

A. Because it is so great [c] a disparagement to the divine Majesty, whilst Heaven and Earth are full of his Glory, to be likened to any of his Creatures; much more to be represented by [d] Wood or Stone, or any Work of Mens Hands.

[c] Isa. 46.
5.
[d] v. 6.
Acts 17.
29.

Q. May not we describe some Attribute of God by a Corporeal Representation?

A. There may be some small shadowings of the divine Nature by a consuming Fire, or Rays of Light, or an Eye piercing thro' the darkest Recesses, and some Historical Passages may be described, whereby God has testified his Presence. And in such like there is no Danger or Dishonour. Because no one can believe this is to make an Image of God, which deceives and diverts the Minds of Men from a Contemplation worthy of him as he is, and a humane Resemblance rather disposes them to think him such a one as themselves.

Q. Was there any other Reason of this Prohibition?

A. It was also to keep the Israelites far from the idolatrous Image-Worship of the Heathen Gods.

Q. How doth this Law prevent it?

A. It expressly forbids them [e] making any Image at all, or the Likeness of any Thing in Heaven or Earth, or Water under the Earth. So prone was that People to Idolatry. When the Jews thought [f] all sorts of Sepulchres even for Ornament to be unlawful.

[e] Deut.
4. 16. Non
ferebant
Judæi Effigies vel
Vultus
Cæsarum;
nec Aquilam auream super
portam Templi ab Herode positam.

Q. Why then was there [g] Image-work in the Tabernacle and Temple, and the brazen [h] Serpent in the Wilderness?

Grot. in loc. [f] Maimonides See Dr. Hammond of Idolatry, Sect. 40. [g] Exod. 25. 18. Numb. 21. 9.

A. They did not do it without the special Command of God, who took care that the Cherubims were not exposed to the View of the People. And for (a) Pictures painted or woven and historical Representations, the Jews never counted them forbidden to them.

(a) Maimon; and Dr. Ham. ubi Supra.

Q. Are not Pictures and Images all one as to the Danger in worshipping them?

A. The Heathens adored their Statues or graven Images, because they conceived them most apt to be animated by their Gods, of which they were the Resemblances. Whereas Pictures were not thought so capable of animation. And in Popish Churches Images are set up with solemn Consecrations to receive their Adoration. But no Pictures are dedicated for Altar-pieces or other Uses, with the like Solemnity.

Q. If they might make no Images, what need it be added, Thou shalt not Worship them nor Serve them?

A. It was a * Caution to them and their Posterity, when they travelled into other Nations, where they were set up.

* Cautio hæc est in posterum Hebræis, qui extra populum suum peregrinari erant, ubi impedire non poterant quo minus exstarent Sculptæ Imagines, Grot. in loc.

Q. What is it to worship an Image?

A. To bow or fall down unto or use any outward Gesture as shews Subjection to it.

Q. What is it to serve them?

A. To be any ways serviceable to 'em or about them; and to be assisting in making or maintaining them; to offer up Incense or Gifts to 'em, or to contribute towards their having any Subjection paid them.

Q. Why is God said to be jealous on this account?

A. 'Tis spoke after the manner of Men, and shews, that to give any external Acts of Subjection and Service to an Image, is to give that Honour and Glory to it which is due only to him,

him, or at least naturally leads to it, which occasions God's Jealousie.

Q. Why will God visit the Sins of Parents upon their Chi'dren to the third and fourth Generation?

A. Visiting Children if they be innocent, is not punishing them but the Parents only, who may live so long as to behold the Troubles of their Children and Grand-children; as also it is for the Terror of others, when they see God's Judgments continue upon a Family during the Memory of the Parents Sins. Tho' here it relates to the great Sin of Idolatry; and may, to any wicked Race of those that hate him, who for some Generations, were more certainly and more severely punished; whilst God shews Mercy beyond that extent even to thousands of those that love him and keep his Commandment.

Q. What is it to take God's Name in vain?

A. When we have no just or necessary Occasion for it; as God himself explains it, *† Lev. 19. 12. † Thou shalt not swear by my Name falsely, neither shalt thou profane the Name of thy God.*

Q. What do you infer from these Words?

A. To swear falsely or deceitfully, is to take God's Name in vain to the highest Degree that can be. But to profane the Name of the Lord is to use it upon any impertinent Occasion in our common Discourse, as if it was not a Sacred but a prophane or common Name: For that also is taking it in Vain and to no Purpose.

Q. What is our Savionr and St. James's Rule in this Case?

A. In your ordinary Conversation only affirm or deny, as the Matter requireth; without calling upon God, or using his Name directly or indirectly as a Witness to it.

Q. Are all Oaths a prophaning God's Name?

A. When

A. When we are call'd thereto by our Governours to put an || end to Strife, 'tis a publick owning God to be the Searcher of Hearts, 16. Heb. 6. and just in punishing us, if we do not really think as we say.

Q. Have you any Instance of Swearing in the New Testament?

A. Our Saviour himself answered upon Oath, When the High Priest adjured him by the Living God, to tell him whether he was the Christ. * Mat 26. 63. and St. Paul upon extraordinary Occasions often calls God to Witness. and for || a Record against his Soul. And he who taught Christ's precepts to others, would not himself break them by his own Example: Nay, in express Words, 1 Cor. 15. 31. says, I swear by your Glory or rejoycing, which I have in Christ Jesus. † Rom. 1. 9. 2 Cor. 1. 18. Gal. 1. 20. 1 Thess. 2. 5. || 2 Cor. 1. 23. Phil. 1. 8.

Q. What is meant by, not holding him Guilty, who takes God's Name in vain?

A. God will most certainly and most severely punish him, for putting no difference betwixt God and his Creatures, but using his great and glorious Name as a common thing. Nay, ∴ he will inflict his Judgments upon the Land where this is tolerated; and it is one of those Sins, for which he sendeth his Curse upon the whole Earth. ∴ Hof. 4. 1, 2. * Zech. 5. 2, 3.

Q. What Care must we take that we fall not into this Sin?

A. Whensoever we speak of Almighty God, to make a Distinction betwixt his and other Names; use it as an holy and most sacred Name, with Reverence and Godly Fear, †. this glorious and fearful Name of God. †. Deut. 28. 58.

Q. What was the Design of the Fourth Commandment?

A. It

A. It was a positive Precept appointing the Seventh Day or *Saturday* to be kept holy in Memory of the Creation.

Q. Why do you call it *positive* and not rather *Moral*?

A. Because the Moral Law descends not to such particular Circumstances as the Time and Place of Worship. And had it not been commanded, God's resting on the 7th Day had been no Obligation for them to do so.

Q. Was there any thing *Typical* in this Commandment?

[1. Col. 2. 17.] A. || Let no Man judge you, saith St. Paul, in respect of the Sabbath Days (which must needs comprehend the Principal) which were a Shadow of things to come, but the Body is of Christ.

Q. What were the Sabbath Days a Type or Shadow of?

[a] Heb. 4. 4, 11. A. That [a] Spiritual Rest from Sins and the Law, which the Apostle says, remains to the People of God in the Gospel-days, who serve him truly all the Days of their Life.

Q. Must we then keep all Days alike?

[b] Rom. 14. 5. A. All alike holy; whence the stronger Christians in St. Paul's time [b] esteem'd all Days alike. Nay, God's publick Worship ought now to be on every Day, where it may be had consistently with Mercy and Charity.

Q. How doth this appear?

[c] Isa. 66. 23. A. *Isaiab* [c] foretels, that in the times of the Messiah, the publick Worship of God should be every Day from one Sabbath to another. According

[d] Acts 2. 46. and 3. 1. cordingly, the first Disciples [d] continued daily with one accord in the Temple, and they went up together at the Hour of Prayer. And the Primitive Christians in many great Cities met together daily for Religious Worship for several Ages together. And our own Church at

at present enjoins God's publick Worship every Day in Cathedrals, and Colledges, and great Towns, if not also in inferior Parish Churches.

Q. Why then is one Day in Seven more especially set apart for God's publick Worship?

A. Because this is to oblige the whole Body of the People. It being not fitting that God should be seldomer worshiped in Publick among Christians, than he himself required from the Jews.

Q. Why did God require one Day in Seven from the Jews and has left the Christian Church so at liberty?

A. It was necessary to restrain a stiff-necked People to the Observation of some Days, and to give them Reasons to enforce them in the Wilderness, as there were of Circumcision, Sacrifices and the Passover to excite them to the main Duty. But Christians are not obliged [a] [a] Gal. to Days as they were, and God expects greater 4. 10. degrees of Piety from us.

Q. Why is the first Day of the Week fix'd on for the general Worship of God?

A. By the Practice of the Church purely in Honour of our Lord's Resurrection on that Day; which is therefore in the Revelations call'd [b] the Lord's Day.

[b] Rev. 1. 10.

[c] Mat. 8. 16.

[d] Omnis Domini- ca a vesp-

per usque

ad vesp-

ram, ne

Judaismo

capiantur

est tempus

ferandi.

Gratiam

de Con-

secr. Dist.

3. c. 1.

[e] Can.

taught; 13.

Q. When doth the Lord's Day begin?

A. As the Jews kept all their Sabbaths from Even to Even, whence they [c] held it not lawful to heal on that Day before the Sun was set; so hath the [d] Church determined the Lord's Day shall begin and end. Which is a Demonstration of its ecclesiastical Institution, at least in the Sense of the Church at that Time.

Q. How hath our Church determin'd the Lord's Day shall be kept?

A. [e] In hearing the Word of God read and taught;

taught; in private and publick Prayers; in acknowledging our Offences to God and amendment of the same; in reconciling our selves charitably to one another, where Displeasure hath been; in oftentimes receiving the Communion of the Body and Blood of Christ; in visiting the Poor and Sick, and in using all godly and sober Conversation.

Q. What is it to Honour our Father and Mother?

A. To esteem them highly for their Love and Care of us; speak respectfully of them; carry our selves with all Lowliness, Meekness and Reverence towards them; hearken to their Instructions, study all we can to requite their Care and Pains for us; and never suffer them to want any thing we can do for them.

Q. May we expect Length of Days by keeping this Law?

A. Temporal Rewards were most agreeable to the political Government of a Nation; and here it was long Life in the Land of Canaan, whither they were Journeying. But our Saviour's Kingdom being not of this World, the New Covenant is established upon (a) other and better Promises, which were therefore never propos'd as any Part of the Old.

[a] Heb.
8: 6.

Q. Hath Christ then made no temporal Promises to a Holy and Virtuous Life?

[b] Mat.
6: 34.

Luke 12.

31.

[c] 1 Tim.
6: 8.

A. No farther than as to (b) Food and Raiment, wherewith we are taught to be [c] Content. And yet this is not absolutely promised neither; for Christ teacheth us to take up his Cross and expect Sufferings and Persecutions for his Name's Sake.

Q. What was the Reason of God's Law against Murder?

A. He will not have any one to shorten the time

time which he hath given to another to do the Work of Life in.

Q. What Reason doth God give of that severe Sanction, Whoso sheddeth Man's Blood, by Man shall his Blood be shed?

A. [a] Because in the Image of God made [a] Gen. 9. 6.
he Man.

Q. Is God then of humane Shape?

A. No, God is [b] a Spirit who is every [b] John 4. 24.
where present, he [c] fills Heaven and Earth [c] Jer. 23. 24.
and is not far from any of us, for in him we [d] Live and Move and have our Being. Psal. 139.

Q. What do you mean then by God's Image? 7.

A. That God made Man upright, endowed [d] Acts 17. 28.
with Knowledge, Freedom of Will, Righteousness and true Holiness, Goodness, Mercy and Compassion with other God-like Virtues, and Dominion over the inferior Creatures.

Q. Doth the Soul upon any other Accounts resemble the Divine Nature?

A. Yes, in that it is an immortal and invisible Spirit, known by its Works of Art and Industry; never slumbereth or sleepeth; is every where present throughout the Body; preserving by its Energy the whole Frame from Dissolution; determining at Will the whole or any part to Motion; and altering at Pleasure that Motion into a contrary; by wide Excursions transcends in an Instant all Bounds of Time and Place; sees Things in their Causes and the possibilities of Things that never shall be; calls before it Things past and future; among all the Changes and Bustles of Life can retain a steady Calm and rest in the Enjoyment of her self; being immoveable and (immediately at least) impassible; and the same in Substance Yesterday, to Day and for ever. And as there is but one Soul in a humane Body,

as but one God in the World, so by its three distinct Faculties of Understanding, Memory and Will, it in small resembles according to the Antients, the ever Blessed undivided Trinity.

Q. What Care must we take to prevent this great Sin of Murder?

A. Shun all reproachful and provoking Language, all Strife and Contention, Pride and Ambition, Hatred and Malice, Jealousie and Revenge. And put on Bowels of Mercies, Kindness, humbleness of Mind, Meekness, Long-suffering; forbearing one another and forgiving one another, if any Man hath a Quarrel against any, even as God for Christ's Sake forgave us.

Q. Is Self-murder lawful?

A. No, it is a Sin against Nature; against the Holy Ghost, whose Temple we destroy; a deserting the Station which God hath set us, with a distrust of his Providence; leaves no Place for Repentance, *Animamq; in vulnere ponit*, saith the Poet.

Q. What was the Reason of the Law against Adultery?

A. To preserve the end of Marriage and prevent that Confusion and Disorder in the World, that would render a great Part of Mankind much worse than brute Beasts, which generally observe the Laws and Rules which God hath set them.

Q. Does Poligamy cause Persons to commit Adultery?

A. It is contrary to the first Institution of Marriage, which our Saviour appeals to, as the best Rule in these Cases. [a] In the beginning, saith he, God made them Male and Female. And the other Places in the New-Testament speaking

[a] Mat.
19. 4

[a] i Cor.

7.2.

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Ἰδιον ἀν-

So

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τοῖς ἀνθρώποις

πολλὰ pro-

per or pe-

cular to
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and the Use of what God sees good to put into his Hand.

Q. What do you understand by Stealing?

A. The taking secretly and fraudulently from another any thing that is the Man's own or in his Possession.

Q. Is that Man guilty of this Sin who being destitute of the Necessaries of Life and can have no Relief from his own Industry, or the Assistance of others, helps himself?

A. When the design of Government to Protect and Support Persons fails, the right of Nature takes Place.

Q. Was Stealing by the Law of God to be Punish'd with Death?

(f) Exod. 22. 3, 4. *A.* No, but (f) if he could not make Restitution at the least double, he was to be sold for his Theft. And therefore in some (g) Countries the Thief becomes the others Slave, till he have made Satisfaction.

(g) At Ni-caragua, a Province of Mexico. New Atlas 1698. *Q. Did God himself punish the Breach of this Law?*

A. He threatned the Israelites to send his (h) Exod. 5. 3, 4. [h] Curse upon an Estate so unjustly gotten and upon him that got it. And under the Gospel, (i) 1 Cor. 6. 10. [i] Thieves are reckoned among those who shall not inherit the Kingdom of God.

Q. What must they do who have been Guilty of this Sin?

A. Let him that stole steal no more, saith St. Paul, but rather let him labour, (k) Eph. 4. 28. working with his Hands the thing which is good, that he may have to give to him that needeth.

Q. Must he not make Restitution?

A. Yes, he must restore at least the thing it self, or the full Value of it with Interest for all the time he hath had it, equal to the others Loss, if it is in his Power. For Repentance is the undoing

doing as much as we can, what we have done amils and never to retain any wicked Profits.

Q. How if the Owner cannot be found to whom it belongs?

A. He ought in that Case to restore it to God the supream Proprietor of all Things, by giving it to some pious and charitable Use.

Q. What is meant by bearing false Witness against thy Neighbour?

A. It may be rendred, *Thou shalt not bear false Witness of thy Neighbour*, that is, thou shalt not speak any thing of thy Neighbour but what is true, either for him or against him.

Q. Upon what is this Law chiefly groundd?

A. Upon that Power of expressing our Minds to one another, which God gave us for our mutual Benefit and Comfort, and not to be abused to Falshood and Wrong.

Q. Is not an officious Lie then with a design to do good, justifiable?

A. We are not to do Evil that Good may come on it. Every such Lie is a Sin against God's Law and a distrust of his Providence.

Q. What temporal Punishment doth the Breach of this Law justly deserve?

A. Nothing is more equal than the Law of Retaliation, by which a Man should suffer what his false Witness would have maliciously brought upon another in Notorious and Self-evident Cases.

Q. What Punishment will it receive from God?

A. (a) Every Liar is an abomination to the Lord; (b) shall be shut out of the Kingdom of Heaven; and have his Portion in (c) the Lake which burneth with Fire and Brimstone.

(a) Prov. 6. 16, 17. and 12. 22.
(b) Rev. 22. 15.
(c) c. 21. 8.

Q. What Care must we take that we may always keep this Commandment?

A. Lay aside that wicked Custom of talking of

of the Vices of other People, where Justice or Charity do not oblige us to it; and make it our constant Care and Study to speak not only the Truth from our Hearts, but what is some way or other beneficial and edifying, and may (a) minister Grace to the Hearers.

(a) Eph.
4. 29.

Q. *How do you understand*, Thou shalt not covet thy Neighbours House nor his Wife, &c.

(b) Mat.
22. 39.

A. Christ, in St. *Matthew*, expresses it, (b) *Thou shalt love thy Neighbour as thy self.* And in

(c) Mark
10. 19.

St. *Mark*, (c) *Defraud not.* And all mean, That a Man should be Content with what he hath of his own, desire his Neighbours Good as if it was for himself, and not get any thing of his by Fraud.

Q. *Is the desire of Riches or the encrease of Possessions, a Breach of this Commandment?*

A. 'To desire the Conveniencies of Life so far as is consistent with Piety and Charity is not, but to covet another Man's Right without his Consent, is. And even to desire Riches and encrease of Possessions is not Lawful.

Q. *How doth that appear?*

A. The Gospel teacheth not to love this World nor the Things that are in it; to take our Hearts off from it and to live above it; to have a mean Value and great Indifferency to present Things, and whatever our Condition is, to be content therewith.

Q. *Why are such Virtues required of us as seem scarce consistent with our living in the World or our Enjoyment of it?*

A. Mortifying and self-denying Virtues are necessary to prepare us for a Spiritual Life and the Happiness of the next State. For if our Souls cleave only to Earthly Things, what shall we do when they cannot be had? or any other diverting Satisfaction of an Earthly Nature?

Q. *What*

Q. What Reason doth the Scripture give against Covetousness?

A. Christ bids us (a) take heed and beware (a) Luke 2. 15. of it, for a Man's Life consisteth not in the abundance of the Things which he Possesseth. And St. Paul urges the Providence of God against it, for he hath said, (b) I will never leave thee, (b) Heb. 3. 5. nor forsake thee. And having Food and Raiment, saith he, let us be therewith content. (c) (c) 1 Tim. 6. 7, 8. For we brought nothing into this World, and it is certain we can carry nothing out.

Q. What mean you by God's special Grace?

A. That altho' God giveth all Men so much Grace or Power to do his Will, as makes them inexcusable before him if they do it not: Yet none do all that is required of them, without something more than what is common to all Men, therefore call'd his Special Grace.

Q. To whom is this given?

A. To those in a special Manner who more sincerely believing in Jesus Christ, have him to interceed for them, that they may have it, who therefore saith, * without me ye can do * John 15. nothing. Whilst others are said to have no Root and in Time of Temptation fall away.

Q. How may we obtain that Grace?

A. By Diligent, Hearty and Earnest Prayer to our Heavenly Father, that for Christ's Sake we may be Sanctified by his Holy Spirit and especially enabled to keep his Commandments.

Q. What are those means of Grace, wherein he usually gives it?

A. Private and publick Prayers, Fasting Watching and Humbling our selves before God, Reading and Hearing his Holy Word and Receiving the Blessed Sacraments.

Q. What must we do, who know not how nor what to Pray for as we ought?

L

A. Our

A. Our Lord has composed a Prayer for us, both as an excellent Direction for the framing our Prayers and a Form to join to them.

Q. How know you that Christ would have us join this Form to our other Prayers?

A. Because, he says, when ye Pray, say; or whensoever ye Pray, ye must use this. For the [a] Jewish Doctors used to compose short Forms of Prayer for their Disciples to be used Word for Word and subjoin'd to their other Prayers.

[a] Dr.
Lightfoot
in loc.

Q. Did the Jews use such manner of Petitions to God?

A. The Lord's Prayer is all of it an (b) Extract out of their antient Euchologues.

(b) Pater
Noster *
qui es in
Caelis: †
Sanctifica-
tur nomen
tuum:
regnum
tuum su-
per nos
regnet; ||
Fiat vo-
luntas tua
* super
terram in-
ferne, sicut
in Caelo de
super; †
Da nobis
quod ad
victum
sufficiat; ||
Remitte
& condo-
na omni-

Q. How comes it then to be so acceptable to God, as that we must always use it at our Prayers?

A. Because it was given and Commanded us as an Abridgment of all others by Christ himself, by whom alone all our Prayers and Duties are accepted of him.

Q. Why do we in it call God, Father.

A. Because he is our Father only in Jesus Christ, in whose Name we say this Prayer, as being by Baptism made Members of his Body and so the Children of God by Adoption in him.

Q. Why, Our Father?

A. Because every Child of God as Member of Christ is in Communion and Conjunction with all the Members of the same Body, Children of the same Father.

Q. What is meant by, Which art in Heaven?

A. That is who Rules and Reigns on high over

bus ijs qui me vexant; * Ne inducas nos in manus tentationis; sed Libera ab nos occursum malo; † Quia tuum est regnum & in secula seculorum regnabis gloriose.

* Seder Tephilloth Lusitan, &c. passim. † In musar. 49. 1. || Beracoth fol. 29. 2. * Seder Tephil. Lusitan. p. 115. † Beracoth fol. 29. 2. || Comment. Super Pirke Aboth, fol. 54. * Musar. 9. 12. † Seder Tephil. p. 222.

over the whole World, and therefore can give us whatsoever we ask.

Q. What do you mean by, Hallowed be thy Name?

A. Holyed and Sanctified, accounted Holy infinitely above all other Names and accordingly Admired, Celebrated and Praised by all Creatures.

Q. Why is this the first Petition?

A. Because the Glory of God is the first and chief End of all Things.

Q. What is that Kingdom of God which you desire may come?

A. A successful and speedy Propagation of true Religion, and in its direct and immediate Sence seems to respect the State of Things in that Time more especially befitting our Lord's Disciples, when the Kingdom of God or the State of Religion under the Gospel, was (a) approaching.

Q. Was not the Kingdom of Glory, at the end of the World, Pray'd for in this Petition.

A. * The antient Christians did not understand it so, since they generally pray'd for the retarding the end of the World, because of the Calamities which were to happen then. * Tertul. Apol.

Q. What is the meaning of, Thy will be done in Earth as it is in Heaven?

A. That we and all Mankind may by God's Assistance and Grace, perfectly submit to obey and do his Will on Earth, as the Holy Angels do it in Heaven.

Q. What mean you by, Give us this Day our daily Bread?

A. That is, give us this, and so every Day, what are the Necessaries of Life in this mortal State. Feed (b) us with Food convenient for us. (b) Prov. 30. 8.

Q. What by, Forgive us our Trespases, as we forgive them that trespass against us?

*get us our
burial service
we pray
for it.*

A. That as we from the bottom of our Hearts forgive all the Wrongs and Injuries that other Men have done us, God would be graciously pleased of his infinite Mercy in Jesus Christ, to forgive us all the Trespasses and Sins that we have ever committed against him so as never to punish us for any of them either here or hereafter.

Q. *May we not prosecute a Man for an Injury done us?*

A. We ought not to prosecute lesser Injuries, where the publick Justice and our own Properties or Characters are not considerably wrong'd. And even in these Cases, to be ready (so far as concerns our selves) to Forgive them upon Repentance and what Restitution is practicable. And to do nothing out of Revenge or Cruelty, but with a spirit of Love and Compassion for the Offender. And in every thing to shew him all charitable Offices.

Q. *What by, And lead us not into Temptation?*

A. Lead us not thy self, nor suffer us to be led by the Devil our Ghostly Enemy, nor by any other into any Temptation or Trial, since they may be too hard for us and cause our Ruin.

Q. *But deliver us from Evil?*

A. Deliver us from the Evil one, and from all manner of Evil, both of Sin and Misery.

Q. *Are the Reasons why we ask these things of God contained in the Doxology?*

A. Yes, since God has all things at his Command, and can give us whatsoever we ask, if he please; and it is for his Glory in our using and improving them aright; for the Glory of his Mercy and Truth in granting them to us; and of his Power and Authority in effecting them for us.

Q. *Why*

Q. Why is there added, For ever and ever ?

A. The Jews deliver, (a) that *Ezra* with his (a) Bera-
Consistory appointed that at the end of all coth, fol.
Prayers in the Temple, should be added, For⁵⁴
ever and ever, or from Age to Age ; because
of some Hereticks who said there was no World
but this, and denied the Resurrection of the
Dead.

Q. Was there not something like this Doxology
in the Temple-Service ?

A. Yes, that publick Response of the (b)(b)Hieros.
People, Blessed be the Name of the Glory of Berac. fol.
his Kingdom for ever and ever. And *Amen* be-13. 3. and
ing only used in (c) publick Assemblies and at Bab. Jo-
giving (d) of Thanks, shews that Christ de- ma fol.
sign'd this Prayer for publick Use. Both which 66. 1.
(c) Dr.
are omitted, when the Disciples desired a pri- Lightfoot
vater Form and meerly Petitionary, as *John* in loc.
(e) taught his Disciples. (d) 1 Cor.

Q. What is meant by the Word, Sacrament ?

A. Any sacred Rite or Ceremony.

Q. How many Sacraments has Christ ordained
in his Church ?

A. Two only as generally necessary to Sal-
vation, Baptism and the Lord's Supper.

Q. How are these Sacraments the Means of
Grace ?

A. They operate and work upon us, not by
any Power in themselves, but by Virtue of
Christ's Institution and Appointment, and by
the Power of his holy Spirit moving and work-
ing in them and by them upon all such as use
them aright.

Q. How are they a Pledge to assure us thereof ?

A. Christ by applying the outward Sign to
us in the Sacrament, thereby certifies and assures
us of his Favour and Readiness to give us the
spiritual Grace signified thereby. As commonly
Cove-

14. 16.
Psal. 41.
and 72. &
89, and
106.
(e) Luke
11. 1.
Sensus
παιδαγωγικ
C. 5. 33.

Covenants are confirmed by delivering some Earnest or Token to be kept for a Proof and Evidence. And we ought accordingly to believe, depend and trust upon him for it.

Q. Are there no other Sacraments necessary to Salvation?

A. Ordination or Consecration of Persons to holy Offices is necessary to Salvation, because it is necessary to the right Administration of the Means of Grace and Salvation. But it is not generally necessary for all Men to be in Holy Orders that they may be Saved.

Q. How is Baptism generally necessary to Salvation?

A. As Persons before were admitted into God's Church by Circumcision, so Christ instituted Baptism as the only way or means of admitting them into his Church, that they may be saved. With this therefore Christ [a] sanctifies and cleanseth his Church, we thereby [b] obtain Remission of Sins and by it we are [c] saved, as being the Sign and the Seal of the New-Covenant.

[a] Eph.
5. 26.

[b] Acts
2. 38.

[c] Tit. 3.
5. 1. Pet.
3. 21.

Q. What do you understand by Baptism?

A. The Word means Dipping, Washing or Sprinkling with Water; But in admitting Profelites into the Church, it meant Dipping or Immersion as the Original Practice.

Q. Why then is not Dipping used at such times?

A. It may be used by the order of the Church to those of riper Years; and must be to little Children, if it be certified that they can well endure it; else not.

Q. It is then in the Power of the Church to determine whether the Person to be Baptized, shall be dipped or only sprinkled with Water?

A. Sprink-

A. Sprinkling is not allow'd, we are to pour Water upon the Person. But the quantity of Water was no more counted necessary to this, than of Bread and Wine at the other Sacrament.

Q. Ought there not however to be as much Water as will answer to the Institution by Immersion?

A. Immersion at the Christian Baptism was not counted Essential to this Institution from the very Beginning.

Q. How doth that appear?

A. In the (a) Acts of the Apostles the Goaler (a) Acts and his Family were Baptized at Midnight, 16. 33. when it was Dark; a very unlikely Season for 'em all to go into a River or Pond out of the publick place of Custody. And it was counted (b) unlawful by the Jewish Nation to dip in [b] See any Vessel, unless for the Priests in the brazen the Gema- Sea. And however this was, Clinicks and in- rists in the Jeru- firm Persons were always excused from Im- salem Tal- mud.

Q. Were not such if they recovered to use Im-
mersion?

A. No, St. Cyprian in a Treatise on purpose directly argues against it, counting the Baptism which they received by Asperision to be sufficient, and confirms this by several Instances of the Jewish Purifications, * applied to the Spi- * Heb. 10. ritual cleansing us from Sin. Textullian about 22. 1 Pet. the end of the second Century, scarce a hun- 1. 2. dred Years after St. John's Death, speaks of Baptism by [c] Sprinkling. And in the [d] Acts [c] Ter- of St. Lawrence martyr'd about the time that tul. de St. Cyprian was, the Executioner converted panit. c. brought a Pitcher of Water for Lawrence to Bap- 6. [d] Wala- tize him with. And in [e] the following fridus

Cen-Strabo de
de rebus Ecclesiasticis c. 26. [e] Gennadius de Ecclesi. Dogmati-
bus

Centuries Baptism was performed as well one way as the other ; the Signification being Compleat either ways.

Q. Do we not rather leave off Immersion in these Northern Countries, because God prefers Mercy before Sacrifice, and what is needful to preserve Life before outward Ceremonies ?

A. Not meerly for that ; since the same way is allow'd for Adult Persons as for Infants at any time of the Year. Besides, the Water may be warm'd as the Latins affirm'd in the Council of Florence, and is at this Day practis'd at Samos and Muscovy. But rather, for the Inconvenience of a Rite not Necessary.

Q. How is a Death unto Sin signified in Baptism as we now administer it by affusion of Water ?

A. That as our Bodies are wash'd with Water, so our Souls are washed by the Blood of Christ, not only from the Punishment of Sin, but from the Strength and Power of it, for it's Mortification, that Sin may not have the Dominion over us.

Q. Is this Death unto Sin necessarily accompanied with a New-Birth unto Righteousness ?

A. Yes, or rather is effected by it. Which spiritual Grace or Favour is bestowed upon us and therefore signified in Baptism, call'd the washing of Regeneration.

Q. Why do we not use the antient Rites, which express'd the putting off the Old Man and putting on the New, the being buried with Christ and rising again with him unto Newness of Life ?

A. They all signified but the same thing as is still represented by the Affusion or even Asper-sion of Water.

bus c. 74. That Baptism was then at the French Court practis'd both ways, And Lyndwood Constitut. lib. 2. de Bapt. That Dipping is not of the Necessity or Essence of Baptism.

Q. Is the other Sacrament of the Lord's Supper generally necessary to Salvation?

A. It was ordained by Christ himself to be done by us in Remembrance of him, till his coming again to Judgment. And by calling this his Body and Blood, shews the Merits of his Passion are annex'd to it by his own appointment.

Q. Is it the same Body and Blood with which he ascended and lives at the Right-Hand of God?

A. 'Tis his Body broken and Blood shed or sacrificed for us: And by this Separation we shew forth his Death. Now the same Body cannot be alive and dead at the same time, and both here and there.

Q. Why then are we said in this Sacrament to eat the Body of Christ and to drink his Blood?

A. To eat his Flesh, Christ saith, (a) profiteth (a) John nothing. And St. Paul calls it Bread still in 6. 63. three Verses together (b) after Consecration; (b) 1 Cor. as the other is call'd the Fruit of the Vine after 11. 26, 27, 28. by Christ himself. And can only mean, That all who rightly receive this Holy Sacrament, do thereby actually partake of that great Sacrifice of his Body and Blood which he offer'd, and of all the Benefits of it.

Q. What are the Benefits which we receive thereby?

A. The strengthening our good Purposes and Resolutions; and refreshing our Souls by remembering what Christ has done and suffered for us; and receiving that which he hath appointed for a means of his Grace and a Pledge to assure us thereof.

Q. How often are we to receive this Sacrament?

A. As oft if we can, as we think we (c) need (c) Si quoties cun-
M the que effunditur sanguis, in remissionem peccatorum effunditur, debeo illum semper accipere, ut semper mihi peccata remittantur, D. Ambr. l. 4. de Sacrament. ca. ult.

the fresh Supplies of God's Spiritual Grace. For to eat of the Lord's Table, saith St. Paul, is the way to have our Communion with him.

Q. How oft was it received by the Primitive Christians?

A. As often as they * met together in Religious Assemblies. For the shewing forth the Lord's Death, did by Christ's Institution give Virtue and Efficacy to all the Parts of Christian Worship, as the Oblation of Sacrifices under the Law did to those Prayers that were offered with them.

Q. Is the Eucharist analogous to the Sacrifice under the Law?

A. As they were Types and Shadows appointed by God to foretew and represent the Sacrifice of the Death of Christ to come; so this was appointed for the continual Remembrance of the Sacrifice of the Death of Christ past.

Q. Is it then as much a Sacrifice as those under the Law?

A. It is not in it self expiatory any more than they, for it was not (a) possible that the Blood of Bulls and Goats should take away Sins. But

(a) Heb.
10. 4.

* Encharistiam quotidie ad cibum salutis accipimus. S. Cypr. de Orat. Dominic. In Sacramento. -- Omni die populis immolatur (i. e. Sacramentaliter) St. Aug. ad Bonifacium; & Ep. ad Januarium. And daily quoudie, in Italy and Spain in St. Jerom's time. Hieron. ad Damasum de filio Prodigio; & Ep. ad Lucinium An. 406. & Ep. ad Lucam Beticum & Apologetic. ad Pammach. At Milan in St. Ambrose's l. 5. de Sacrament. And at Marseilles at the end of the 5th Century. Gennadius de Eccles. Dogmatibus. And the Apostolical Cannons (Can. 9.) and the Synod of Antioch An. 341. Can. 2. denounce Excommunication against those Christians who come to Church to join in other Religious Offices but go away without this.

But it is an Eucharistical Sacrifice of Bread and Wine, the Christian Mincha Which tho' strictly meant their Oblations not only of their First-Fruits but of Cakes of fine Flower baked and Drink-Offerings of Wine, yet is in many Places (b) translated Sacrifice by ours and all the Eastern Versions.

[b] 1 Kin. 18. 29, &c.

Q. What is a Sacrifice?

A. The Offering up any Creature by way of Consumption to the Honour of God. For by Sacrifice not only the Use but the very Being of the thing must be really destroyed, by being burned as Frankincense, or Slain as Beasts, &c.

Q. Why was the Bread broken?

A. In the (c) East their Loaves of Bread were and are still, only broad Cakes of a thicker sort and these they break with their Hands.

[c] Dr. Rauwolf's Travels.

Q. Is it of any Moment what sort of Wine is used on this occasion?

A. The Jews were obliged by their (d) Canons to make use of Red Wine only at the Passover. And this best serves the end of the Institution in the Christian Church.

[d] Jerus. Shabb. fol. 11. 1.

Q. What need of consecrating Bread and Wine, is not Christ's Institution sufficient?

A. We are by that Institution to commemorate his Sacrifice of himself by blessing Bread and Wine as the Disciples saw him do. Which shews they must be Consecrated.

Q. Is such a Form of Words, This is my Body, &c. absolutely necessary for the Consecration?

A. The Evangelists do not confine themselves to the Words which Christ said at the Institution of the Eucharist, for they relate them differently, but to the Sense. The Sacraments being moral Instruments of Salvation, not Physical. And yet in this holy Ordinance to repeat the Words of Christ at his Institution

of it as near as we can, together with laying on of the Hand (the antient Rite of Benediction) upon the Elements, and Prayer particularly applied to em is exceedingly useful and makes the most sensible and lively Impression upon the Communicants, and being done by a lawful Priest, we need not doubt, but that they are consecrated to the use Christ design'd them.

Q. Was the Eucharist originally call'd the Lord's Supper?

A. The Feasts of Charity, where Rich and Poor might lovingly Feast together (like the Festival Solemnities of Families and Kindred among the Jews and Romans) were by St. Paul call'd, *The Lord's Supper*.

Q. How doth that appear?

[a] 1 Cor.
10. 21.

A. From the Apostles Complaint, that (a) because the Rich and Poor supped not together, but in eating every one taketh before other, his own Supper; and one is hungry, and another drunken, therefore they did not celebrate the Supper of the Lord. At which Supper the Sacrament was always given.

Q. What is it to eat this Bread and drink this Cup of the Lord unworthily?

A. To do it in an irreverent and unseemly manner as the *Corinthians* did, not becoming so holy an Institution. Which without the Mercy of God (upon their Repentance or invincible Ignorance or in not imputing some single Act) may well tend to eternal Damnation. Since
* V. 27. such are * guilty of the Body and Blood of the Lord. And those temporal Judgments to prevent God's farther Vengeance plainly intimate that their Behaviour deserved it.

Q. What is required of them who come to this Holy Sacrament?

A. To

A. To be heartily humbled before God for all their Sins past, resolve stedfastly by his Grace to live better for the time to come, believe that Christ died for the Sins of all true Penitents, be thankful to God for that infinite Mercy, and Forgive freely all that have injured us.

Q. *Is this required only against a Sacrament?*

A. It is no more than what all Christians are always obliged to, as well when they come not to the Sacrament as when they come to it. Or else they are unfit for all religious Duties as well as this.

Q. *How much time must we take to prepare our selves for it?*

A. A pious and conscientious Life is a constant Preparation. And in Case of our Default, all the necessary Preparatives being only Acts of the Mind, may by God's Grace be perform'd quickly, if not in an Instant.

Q. *Must we not use Reading, and Prayers and Meditation before, which will require some time?*

A. How can Ministers always use them, who are many times called out of a sudden to administer this Sacrament to dying Persons, or those three others, and two at the least more, who are then to Communicate with them. These are good Helps to those who have Leisure, and so is the Communion Office to those who have none. Excepting always the Case of very great and scandalous Crimes, which ought to debar Persons from the Communion of the Faithful, where there is no danger of Death, till they have given sufficient Evidence of the Sincerity of their Repentance.

Q. *Why are People before the Communion exhorted for the quieting of their Consciences, to seek for Absolution from some discreet Minister of God's Word?*

A. Be-

The Doctrine of the Sacraments.

A. Because the Power of remitting Sins is given unto him at his Ordination, whose Sins thou forgivest they are forgiven, and whose Sins thou retainest, they are retained Which is a gross prophaning of Christ's Words and a mere Mockery of the Priest, if no such Power is given him.

Q. *Did the Church design him any Judicial or Authoritative Power to forgive Sins?*

A. At the Visitation of the Sick, after Prayer for God's Pardon, the Absolution runs, And by his Authority committed to me, I absolve thee from all thy Sins, in the Name of the Father, &c.

Q. *Where had the Church any such Authority?*

A. The Form of Absolution says, Our Lord Jesus Christ hath left Power to his Church to absolve all Sinners, who truly Repent and Believe in him. For whatever be the State of the Man's Soul toward God, yet upon notorious Crimes or his Confession of great and weighty Matters, he is not held loose in the Face of the Church, but by the Judgment of the Priest, who by the constant Practice of the † antient Christians, is to absolve him (if he humbly and heartily desire it) in those last Agonies.

Q. *How doth it appear that Christ left any such Authority with his Church?*

A. Christ gave them the same Power and Authority he had in these Matters, *As my Father*

† St. Cypr. Ep. ad Antonianum. Hilarius in Mat. 16. Ambr. l. 1. de poenit. c. 2, 7. & in ult. c. Lucæ. Aug. Qu. 33. Super numeros & in Pl. 101. Conc. 2. Hieron. Quæst. 9. ad Hedibiam. Chrys. de Sacerdotio, &c. vere remitti peccata, nec solum remissa ostendi. Nec eos audiamus, qui negant Ecclesiam Dei omnia peccata posse dimittere. Aug. de Agone Christiano, c. 31.

ther sent me, so send I you, whose Sins ye remit, shall be remitted. Now the Jews understood remitting Sins in a proper Sense, whence they charged Christ with Blasphemy for it.

Q. Can any one forgive Sins but God alone, against whom they are committed?

A. The Priest's Authority here operates by the Power of God. For your Sakes, saith St. Paul, I forgave him in the Person of Christ. The Ministers of Reconciliation standing in Christ's stead, and bind and loose by Commission from him.

Q. Why are not then more frequent Applications made to Ministers for their Absolution?

A. Because it has been notoriously abused in the Roman Churches. But to condemn the Absolution from those Hands wherein God has placed it for the Benefit of his People, may justly forfeit it † from him.

Q. Was there any Power like it in the Jewish Church?

A. The Jewish Priests and Doctors had Power to determine all Cases which the Law had not, and to interpret those it had, in dependance upon the great Consistory at Jerusalem, by the Law of Deut. 17. 9, 12. Which Power altho' voided in those Persons by the Gospel, was transfer'd to the Ministers of it, who succeed directly into the Authority of those Priests who as Josephus saith, || were constituted Supervisors of all things and Judges of Controversies and Punishers of Offences.

† Miseri-
dum no-
lunt cre-
dere datas
Ecclesiæ
claves
regni Co-
lorum,
ipsi eas
de mani-
bus ami-
serunt.

Aug. ibid.

|| Joseph.
2. Appio-
nem.

Q. If our Consciences be not troubled with great and weighty Matters, is there any need of our Application to the Elders of the Church before a Sacrament.

A. To confess our Sins and vitious Inclinations whether natural or acquired; and the Temp-

Temptations we have been most obnoxious to and overcome by ; and our Ignorance in fundamental Truths to a learned and discreet Minister who hath the Care over us, that by God's Word and his good Prayers and Advice, the Diseases of our Souls may be healed, was ever approved and used in the Church, especially before so holy an Ordinance. And is not only a Sign of Repentance but the best Means at any time to make a Man more cautious of his Life, when he is willing to give an humble and penitent Account of his Faults and to undergo Shame and Pennances for them according to 2 Cor. 7. 11. *Ye Sorrowed after a godly sort, what Carefulness is wrought in you, what clearing of your selves, what Indignation, yea, what Revenge !* And it must needs be a great Comfort to such a Penitent to receive the Absolution of the Church, tho' it be but for the Scandal and Offence he may have occasioned. And since general Exhortations from a Pulpit, will not reach to particular Cases and Occasions, it were much to be wished that the Ministers in great Towns would set apart every *Friday* for those who desire the Benefit of their Assistance and Council about the State of their Souls, as they would a Physician's about their Bodies ; or in any Principle of Religion or Scruple in Practice ; or reconciling Differences ; or being any other ways useful to their Religious Exigencies. And however, that some Day at least before a Sacrament may be appointed for such a Purpose by all our Parish Ministers, who have little but the Influence of Sermons left them since the Reformation ; nor any better Preservative of it and the ministerial Authority than so useful an Institution piously and discreetly managed.

A

POSTSCRIPT.

ABOUT

LAY-BAPTISM.

TO admit Persons into Christ's Church by the Sacrament of Baptism belongs to the Power of the Keys, upon which the Society of the Church is established. Now these were committed only to Church-Officers. And they alone who preach the Gospel are to receive Profelites into it and apply the Seal of God's Covenant, according to that original Commission, *Go, and Teach all Nations, baptizing them, &c.* But they who have no such Commission, may as well lay claim to any other part of the Ecclesiastical Function. The Church, indeed, before the Reformation, upon supposition of the absolute necessity of Baptism, allow'd it to be done by Midwives in extreme Cases; from whence the Licensing those Persons by the Bishop might proceed, but since that time has been here generally disallow'd. Even *Tertullian l. de Baptism.* absolutely prohibits Women to Baptize in any Case whatsoever. And it is a Truth which we may depend upon, that in all the divine Appointments, any thing ill done or by unqualified Persons (as Lay-People are to administer

N

Sacra-

Sacraments) is better omitted. And for that Axiom, *Quod fieri non debet, factum valet*, it can extend no farther than the Power of the Person reaches who abuses it in any Particulars; as in the Case before us, the Minister's baptizing a Child at Home, when it may as well be brought to Church, no way lessens the Validity of that Sacrament, because the Authority of Baptizing is entrusted with him by the Bishop; which cannot be so affirmed of Schismatical Teachers or Presbyterian Churches. And therefore as in Civil Courts, to make use of the Seal of a Magistrate without a legal Commission or Deputation tho' but in an Instance, is of no Validity and most justly punishable, so neither will any Encroachments upon the holy Offices be accepted or allowed by a God of Order, against his own Institutions.





A N

E X P L I C A T I O N

O F

The Fifty Third Section

O F T H E.

C A T E C H I S M,

By John Claude.

Q. **W**HAT is a double Sign appointed in the Holy Eucharist?

A. Our Lord did it because of our Infirmary, to give us to understand, that he is not only Meat but also Drink to our Souls, to the end that we may seek for our full and entire Nourishment, in him and not elsewhere.

Q. Ought all indifferently to use the Second Sign, to wit, the Cup?

A. Yes, according to the Commandment of Jesus Christ, against which it is not lawful to attempt any thing.

Q. Have we in this Supper merely the Testimony of the Things spoken of, or are they there really exhibited to us?

A. Seeing that Jesus Christ is the Truth, we ought not

not to doubt but the Promises which he makes in this Supper, are there accomplish'd, and what he there represents is as truly verified. So that according as he promises and represents, I doubt not but he makes us Partakers of his own proper Substance, to unite us with himself in the same Life.

Q. But how can that be, seeing the Body of Jesus Christ is in Heaven, and we are in this Earthly Pilgrimage?

A. It is by the incomprehensible Power of his Holy Spirit, which easily joins together things that are separated far asunder.

Q. Do you not understand then that his Body is inclosed in the Bread and his Blood in the Cup?

A. No, but the contrary; to have what is truly design'd us in this Sacrament, we must raise up our Hearts on high to Heaven, where Jesus Christ is in the Glory of his Father, and from whence we look for him at our Redemption, and not seek him in these Corruptible Elements.

Q. You understand then, that there are two things in this Sacrament, the material Bread and Wine which we see with our Eyes, touch with our Hands, and taste with our Mouths; and Jesus Christ, with whom our Souls are entirely nourished?

A. Yes, in such a manner nevertheless, that we have there likewise a Testimony, and as it were an Earnest of the Resurrection of our Bodies, in as much as they are made Partakers of the Sign of Life.

My Brethren,

They who believe that the Eucharist is a true and real Sacrifice, properly so called, in which are offered to God the Body and Blood of our Lord Jesus for the Remission of Sins, have never well examined the Notion of it which St. Paul gives us in the Tenth Chapter of his First Epistle to the Corinthians, Fly, faith that Apostle, from Idolatry. I speak as to wise Men; judge ye what I say. The Cup of Blessing which we bless, is

not the Communion of the Blood of Christ? the Bread which we break is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body; for we are all Partakers of that one Bread. Behold Israel after the Flesh. Are not they which eat of the Sacrifices Partakers of the Altar? what say I then? that the Idol is any thing, or that which is offered in Sacrifice to Idols is any thing? No, but I say, that the things which the Gentiles sacrifice, they sacrifice them to Devils and not to God: and I would not that ye should have Fellowship with Devils. Ye cannot drink the Cup of the Lord and the Cup of Devils. Ye cannot be Partakers of the Lord's Table and of the Table of Devils. It is clear that these Divine Words makes us conceive of the Eucharist, not as a Sacrifice, but as a Spiritual Banquet, which Jesus Christ hath made for his faithful Servants in Consequence of his Sacrifice. For he compares it, as ye see, to the Banquets which the *Israelites* made after having sacrificed their Victims, and he opposes it to those which the antient Idolaters likewise celebrated after having sacrificed to their false Deities. He means that as they who assisted at these Banquets were Partakers of the Sacrifices, so likewise in the Eucharist do we partake of the Body and Blood of Jesus Christ that were sacrificed for us. And from thence he concludes, that since we have this Honour and this Advantage, we ought entirely to keep our selves far off from Idolatry. For, saith he, Ye cannot be Partakers of the Table of the Lord, and of the Table of Devils. The Eucharist is not then a Sacrifice, but it is a Table furnished in Consequence of a Sacrifice. The Sacrifice had been made on the Cross, and this Sacrament is the Banquet, where Jesus Christ makes us Partakers of his Altar. It is, my Brethren, very near the same Matter, which is treated of in the foregoing Section, and in this here which we have now at present before us. In the foregoing was rejected that pretended Notion of a Sacrifice properly so called, which in the Roman Church they would give to the Eucharist, and in this it is consider'd under its just and

and true Character, that is, forasmuch as by these exteriour and visible Symbols of Bread and Wine, Jesus Christ doth here give us the Communion of his Body and his Blood, according to that which St. Paul hath said, *The Bread which we break is it not the Communion of the Body of Christ, and the Cup of Blessing which we bless is it not the Communion of his Blood?* But because upon this very thing, we have two important Controversies with the Roman Church, the one touching the Retrenchment which she has made of the Cup from the People, and the other concerning the Corporal Presence of Jesus Christ which she has set up in the Sacrament, this Section is employ'd to treat of both one and the other, and we consequently are obliged to entertain you with them. So that what we have to do will consist of two Parts; in the first we shall speak of the right which all the Faithful have, and of the Necessity where they are, to partake of both Symbols; and in the second we shall shew what is the true Presence of Jesus Christ in the Action of the holy Eucharist. This will be with the good Pleasure of God, the Matter that we shall discourse upon. And let us hearken with great Attention, for besides the Grandeur and the Dignity of these two Subjects which well deserve the whole Application of your Mind, the things which we hope to say unto you, will serve you for a Witness before God, and an Apology before Men for your Perseverance in the Religion which you make a Profession of.

To begin then with the first of these Controversies, the Business is to know whether the Roman Church has done well to deprive the People of the Participation of the Cup, or whether she hath not in that exceeded the Bounds of her Power, as well as those of her Duty. Now tho' there should be only the Institution which Jesus Christ has made of this Sacrament under the two Symbols of Bread and Wine, which he equally distributed to his Communicants, saying unto them, *Do this in remembrance of me*; it seems to me, that this already would

would be sufficient to decide our Question. For by what Right can any one change that which Jesus Christ hath instituted? Is not he our Common Master and our Sovereign Legislator in all the things of Religion, and yet more particularly if you please in our Sacraments, since he himself immediately appointed them: I acknowledge that there were in his first Supper certain Circumstances, as those of Time of Place, of the Number of the Persons and some other such like, which made nothing at all to the real Purpose of this Sacrament; and which were annexed to it but by Accident; and in this Regard, I readily agree, that a scrupulous Imitation of them would be great Superstition; for the Institution of our Lord does not extend so far. But it is not the same thing of the Symbols, nor of their Distribution. They belong equally the one and the other to the Business that we are upon, they are equally the one and the other the Matter of the Sacrament, they are equally the one and the other the Signs which Jesus Christ has made choice of. They are equally then the one and the other enclosed in the Institution, and no Humane Authority knows how to separate them from it, either in regard of their Distribution or in regard of the Participation. For tho' it should be true that Jesus Christ in instituting this Holy Sacrament, had left it to the Liberty of his Church to distribute it or not to distribute it, and to the Liberty of the Faithful to partake of it or not to partake of it, which undoubtedly is not so; it would be nevertheless evident by this very thing, that he has instituted it after such a sort as hath determined the manner of distributing it and that of partaking it, to wit, in giving and receiving both one and the other of the Symbols and in this Regard there would not be Liberty either on the part of the Communicants or in the Power of the Church to separate that which Jesus Christ hath join'd in his divine Institution.

But there is more than merely an Institution. For
who

who knows not that our Lord hath added to it his own strict and expresse Commandment touching the very same Cup about which we are discoursing? *Drink ye all of it*, said he to his Disciples. These Words are so clear, that they have no need of any Explication, they are not capable of any other Sense, they contain a downright, direct, plain Commandment, they are address'd to all the Communicants of that first Original Table, how can any one evade them? They are address'd, 'tis said, to Apostles alone, and are not obligatory, but for them or at most for the Priests, their Successors. But what is less solid than this Answer? No one can deny two Things, one that this first Table was the Original and Exemplar of all others, and that as it doth thence found the Right, so it also thence regulates the Duty and the Practice. The other that the Disciples assisted there not merely in quality of Apostles, or of Disciples to learn there what they ought to teach the Church, but also in quality of the Faithful and of Communicants, and that 'tis in this last quality that Jesus Christ said to 'em, *Drink ye all of this*. Now from thence it follows that these Words are extended to all Communicants in all Ages, since they were all in some manner represented by the Disciples in this first Action. 'Tis thus that the Apostles themselves understood it, and after them the whole Christian Church, for otherwise they had not, as they have done, admitted the People to the Communion of this holy Sacrament. In fine, if these Words, *Drink ye all of it*, regard only the Disciples in quality of Apostles or of Ministers, and if in their Person, they are not address'd to all the Faithful of all Ages, there would not be any thing in all this Institution, which could found the Right which the Faithful have to participate of the Eucharist, nor any Thing which could impose any Obligation thence upon them. For we must make the same Judgment of these other Words, *Take, eat*, and of those other, *Do this in Remembrance of me*, as of these here, *Drink ye all of it*.
 They

They all were delivered in one and the same Action, they have all the same Object, and the very same Extent, they were all spoken to the same Persons and under the same quality. If then, *Drink ye all of this*, relates only to Apostles under the quality of Apostles, and to their Successors; *Take, eat, and do this*, relate likewise to Apostles under the same Quality, and to their Successors; and so there would not be any thing in the Institution which could give a Right to the Faithful, to receive the Sacrament, any thing that could oblige them to it, either in regard of the Bread or in regard of the Cup. Cardinal *Bellarmino*, who himself makes this Objection, answers, that Jesus Christ has commanded the Distribution of the Bread to the People, by those Words, *Do this*: We agree that he did so; but why not also the Distribution of the Cup, since it is very good Sense to understand these Words, as regarding the whole Action of the Eucharist, and not one particular part only? 'Tis, says he, because St. *Luke* relates these Words immediately after the Distribution of the Bread, and that there was in it a wonderful Providence of God, who was willing to make us apprehend that Jesus Christ hath commanded the Distribution of the Sacrament to all under the Species of Bread, and not under the Species of Wine. A wonderful Providence! is it not rather a wonderful Imagination of the Cardinal? For it is true that St. *Luke* relates these Words after the Distribution of the Bread, but St. *Paul* who relates them just as St. *Luke* does, after the Distribution of the Bread, relates them also after the Distribution of the Cup, *Do this as oft as ye drink it in Remembrance of me*. I acknowledge it, says the Cardinal, but do not you see the Difference when he speaks of the Bread, he says absolutely, *Do this in Remembrance of me*, instead whereof, when he speaks of the Cup, he says, *Do this, as oft as ye drink it in Remembrance of me*. Now this (*as oft as*) plainly shews, that when one shall give or take the Cup, *he must do it in Remembrance of Jesus Christ*, and not that he is under any Necessity

cessity to give or take it, and it is not without Cause that the Holy Spirit has changed the Expression. But this is again an Imagination no less wonderful than the foregoing. For *St. Paul*, after having related the Words of Jesus Christ as well for the Bread as for the Cup, he immediately after adds there his own Comment in these very Terms, *For*, says he, *as often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come.* See the (*as often as*) applied by *St. Paul* as well to the Bread as to the Cup, and so this pretended Difference on that account vanishes into nothing. Take which side you please, there is nothing at all of Mystery in this (*as often as*;) if it signifies a Liberty in the Church to distribute the Cup to the People, or not to distribute it, it signifies also the same for the Bread; if it does not shew this Liberty for the Bread, neither does it any more shew it for the Cup. And so that which we have said, abides firm and undeniable, that if this Commandment, *Drink ye all of it*, is not address'd to the Laity, there will not be found any thing in all the Institution which obliges them to the Participation of this Divine Sacrament, any thing which gives them a Right to it either in respect of the Bread, or in respect of the Cup.

I know, some do tell us, that when *St. Paul* said, *Whosoever shall eat this Bread or drink this Cup unworthily, shall be guilty of the Body and Blood of the Lord*, he supposed by this alternative Particle (*or*) that it was at the Liberty of the Church to distribute either the Bread or the Cup separately, and by Consequence, that there is no Necessity of giving or receiving the Sacrament under one or the other of the two Species. I answer, in the first Place, that it would be well that these Gentlemen would agree among themselves about what they are to do. For we are come to see, that *Bellarmino* will have it, that Jesus Christ has expressly commanded the Distribution of the Species of Bread, and that he has left only that of the Cup free, and these on the contrary

trary will have it, that he has not commanded the Distribution of one or the other ; leaving it to the Liberty of the Church to choose that which she judges most convenient. But in staying till they agree, I say, that we ought not to suppose it a certain and undoubted thing that the Apostle inserted into this Text the alternative Particle (*or.*) For there are both Greek and Latin Copies which have the Copulative (*and*) in these Words, *Who-soever shall eat this Bread and drink this Cup.* And we read it also the same in the Authors of some antient Versions, to wit, the *Syriack*, the *Arabick*, and the *Ethiopick*. 'Tis so the Text of the vulgar Version has it, upon which the interlinary Gloss has been made above 700 Years. 'Tis so we read it in *St. Athanasius*, *Cassian* the Author of the Commentaries upon the Epistles of *St. Paul*, attributed to *St. Jerome*, *Hayman Bishop of Alberstadt*, *Foubert of Chartres*, *Algerus*, *Anselme*, *Thomas*, and among our Adversaries themselves, in the last Age, *Cardinal Cajetan*, *Ambrosius Catarinus* in his Commentaries upon *St. Paul*, and in the Authors of the Version of *Lovain*. Nevertheless, should it be an established Truth that we ought to retain the alternative Particle, as the generallity of Copies have it, I say, that this Particle is oftentimes in Scripture put for the Copulative, as may be made out by many Examples, and all the Discourse of the Apostle shews that it ought to be taken so in this Passage. For besides, that in the Verse immediately foregoing, he made use of the Copulative, *As often as ye eat of this Bread and drink of this Cup*, he uses the same in the following Verses, *Let every one then examine himself, and so let him eat of this Bread and drink of this Cup, for whosoever eats and drinks of it unworthily, eats and drinks his own Judgment, not discerning the Lord's Body.* How could it be that *St. Paul* made a Shew of leaving the use of one or the other of the two Symbols at Liberty, when he commands both one and the other so expressly in the two Lines next after, *Let every one then examine himself, and so let him eat of this*
Bread

Bread and drink of this Cup. Ye see that he distinguishes two things, the Examination and the Communion, he would have indeed the former to precede, but he has appointed nevertheless both one and the other; and for the Communion he formally determines it, not only for the Participation of the Bread, or that of the Cup, but conjointly for the Participation of these two Symbols.

As to what remains, since we are fallen upon these Words of St. Paul, it is not amiss to make here some little stay; for it is not a Commandment founded upon the sole Authority of the Apostle how great soever that was in the Church, it is founded upon that of Jesus Christ himself. This is what appears by his own Expressions. For he says at the very first of all, that he had received from the Lord that which he delivered us. Afterwards he relates the Institution, then he explains it, and from thence he draws some Consequences. Now amongst these Consequences, that here is one, as may be seen by the Particle (*then*) *Let every one then examine himself, and so let him eat of that Bread and drink of that Cup.* From whence it follows, that it is not of his own Head that he gives this Order, but on the Part and in the Name of his Master, and that he only explains that which is contain'd in his Institution. This Reflection is remarkable, since there needs nothing more to dissipate all the Tergiversations which they make use of upon this Matter. One for Example, says, that the Commandment, *Drink ye all of it*, is not given but to the Apostles alone, and their Successors. But the Apostle extends it to all, *Let every one*, says he. Another says, that Jesus Christ has left it at the Liberty of the Church to distribute either one or the other of these two Kinds. But St. Paul decides it, that Christ's Institution obliged them to receive both the two. One says, that at most, Jesus Christ only ordain'd the receiving of the Bread. But St. Paul teaches that he no less ordain'd the drinking of the Cup than the eating of the Bread. Another says, that there are very great Mysteries in the

the Words of Jesus Christ for the establishing a Difference betwixt the Bread and the Cup. But St. Paul knew not any, he would have the Words of his Master be understood entirely and equally both of one and the other. I own that his principal Design in this Place is to command the Examination of a Mans-self for the Communion, for 'tis upon that principally that the *Corinthians* had need of Reproof; but it is clear also, that in commanding the Examination for the Communion, he supposes it as a thing undeniable, that the Communion consists in the receiving of the two Symbols according to our Lord's Institution. He does not say, *Let every one to whom the Church will give the Bread and the Cup, examine himself before he partakes of it*, 'tis so that he ought to have spoke, if he had been in the Sentiment of the *Roman Church*, but he speaks quite otherwise, *Let every one then, saith he, examine himself, and so let him eat of that Bread and drink of that Cup.*

It might not perhaps be necessary to go any farther, for having, as we have, the Commandment of Jesus Christ and his Institution so faithfully explain'd by his Apostle, what is there for us to desire any more? if you will notwithstanding consult also the Light of Reason, it will furnish you upon the same Subject with two undeniable Proofs. The one is taken from this, that one of the principal Ends for which the Holy Sacrament was instituted, is to represent unto us, that we have in Jesus Christ a full and entire Nourishment of the Soul for the Support of the Spiritual Life. For as the Life of our Bodies is sustained by eating and by drinking, our Lord who would make use of this Similitude in the Sacrament, serv'd himself for this Purpose with two Symbols of Bread and of Wine, insomuch that no one can deny that it is to do Injury to the fulness of the Signification, and to divert it consequently from the end of the Sacrament, either to give or to receive but one of the Symbols. The second Proof is taken from this, that in the Eucharist, the Body and Blood of Je-
sus

Jesus Christ being represented to us as separated the one from the other according as they were on the Cross, the Body as dead, and the Blood as shed for us, 'tis to express this Separation, that our Lord hath here made use of the two Symbols. From whence it is easy to conclude, that either to distribute or to receive but one of the Symbols, is to go contrary to the Intention of this Holy Table, and thence to weaken the Signification and the Use in a part so very essential. For the Sacrament is not only instituted to represent to our Eyes the things which it signifies, but to represent unto us also the Application which we are to make of them by receiving of the Signs, that is, by the eating and by drinking of them.

I know that these Gentlemen are want to say, that they do not deprive the Faithful of any of those Graces which God communicates to us by this Sacrament, since by the virtue of that which they call Concomitance, *He who receives one Kind alone, receives equally the Body and the Blood.* But without insisting, that this pretended Concomitance is only an Effect of their own Prejudice concerning Transubstantiation; without insisting, that this hindred not Jesus Christ from instituting the receiving of his Sacrament under both Kinds, as we have already seen; without insisting, that from this very thing, that he instituted it under two Kinds; one might very well conclude by the Principle of our Adversaries that he had not the Doctrine of Concomitance before his Eyes; it is certain that tho' we should suppose the same, we ought notwithstanding to receive both the Symbols; because tho' it should not be of the Essence of the Sacrament to communicate to us *the Body and Blood of Jesus Christ actually separated*, it would nevertheless be of its Essence to communicate them to us under the Similitude of a Separation, Jesus Christ having said on the one side, *Take, eat, this is my Body broken*; and on the other, *Drink ye all of it, for this is my Blood which is shed for many for the Remission of Sins.* Altho'

Altho' then it should be true that by this Concomitance we should receive them united, nevertheless we ought not to receive them under one only Kind, because by this manner of receiving the Representation or the Similitude of the Separation is entirely eclipsed.

But how strong soever these Reasons may be, they insist notwithstanding upon two things, the one that the *Roman Church* had Power to appoint this Communion under the Sole Species of Bread; the other, that when she put her Power into Act, she had just Motive to do so. For the establishing her Power, there are who proceed to such an Extravagance as to say, that tho' this might be an Apostolick Commandment, the Church and the Sovereign Pontiff would have Power to abrogate it for just Causes, because the Authority of the Apostles was not greater for the making these Commandments, than is that of the Church and the Sovereign Pontiff to unmake them. 'Tis thus that the Jesuit *Vasquer* speaks, the Cardinal *Perron* something less rashly, distinguishes two sorts of Commands of Jesus Christ in the Institution of the Sacrament, the one dispensable, and the other indispensable: and he says, that 'tis for the Church to judge of those which are indispensable and of those who are not so, and in what Time and for what Causes they are dispensable, all which he applies to that of the Communion under the two Kinds about which we are discoursing. But as there is a great deal of Boldness in advancing of such Propositions, and a Man runs the Hazard of being rudely repulsed for it, there are others who take another way. They say in the first Place that there are in the Old Testament many Types of the Eucharist, which represent it only under one Kind, such as the *Tree of Life*, the *Manna*, the *Paschal Lamb*, the *Shew-Bread*, and the *Water which flow'd from the Rock*. They make use of likewise some Passages and Histories of the New Testament, where there is mention only of the Species of Bread; as in the second of the *act*, where it is said, *That the Faithful continu'd*
steadfastly

*steadfastly in the Doctrine of the Apostles and Fellowship, and in breaking of Bread, and in the twentieth Chapter, the Disciples came together on the first Day of the Week to break Bread; and in the 27th, Paul took Bread and gave Thanks to God in Presence of them all, and when he had broken it, he began to eat. So in the 24th Chapter of St. Luke, it is said, that Jesus Christ sitting at Table at Emaus with two of his Disciples, he took Bread and gave Thanks, and having broke it, he gave it to them, and then the Eyes of his Disciples were opened, insomuch that they knew him, but he vanish'd out of their sight. They alledge moreover some pretended Examples of Communions under one Kind only practis'd in the antient Church, as that of little Infants who apparently, say they, receiv'd it under the Species of Wine alone, little Infants being not capable of taking any solid Food; that of sick Persons to whom they carried only the Species of Bread, and that which particular Persons practis'd in their Houses, whether they carried only some Part of the consecrated Bread; there being no likelyhood that they could carry also the Wine. At last, they produce the Communion under the sole Species of Bread which we our selves give to those who have a natural and irreconcilable Aversion for Wine. And from all this they conclude that Communion under one Kind alone is lawful, and consequently that Jesus Christ hath left it to the Power and Liberty of the Church to order thereupon what she shall find most Convenient. And then this Foundation being laid, they come to the Causes or the Motives which obliged the Roman Church in her Councils of *Constance*, of *Basil*, and of *Trent*, to forbid to the Laity the use of the Cup, and among these Causes they mark out principally two, the one is a Custom already of a long time since reasonably introduced and recommended by the Doctors of the Church, for People to Communicate under the sole Species of Bread, which say they, ought to be held for a Law; the other, the Inconveniencies which would infallibly follow from the Distribution of the Cup. For*

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one can scarce tell how to avoid the spilling of the, Cup and exposing the Blood of Jesus Christ to many Irreverencies and Profanations. This is well near and in short, that which these Gentlemen set before us. Upon which we may say with Truth enough there is nothing in all this but what is vain and frivolous, nothing that can ever so little ballance that which we have seen of our Lord's Institution, and of the Explication which his Apostle has given us of it, and that is what we are going to shew in a few Words.

For to begin with those who pretend to set in parallel the Authority of the *Roman* Pontiff and his Church with that of *St. Paul*, there is so little of Modesty in what they say, that they do not deserve, either to be heard or to be refused. Let them say I good Luck! that the Pontiff and his Church are the infallible Interpreters of Scripture and that in this quality we ought to obey them, and it is what we will fairly argue upon. But to say that their Authority extends to the abrogating a Commandment which an Apostle of Jesus Christ hath made, 'tis in my Opinion what sober Ears cannot bear, without being scandalized at it. And it serves Nothing to the Cardinal *Perron's* Purpose to distinguish the Commandments of Jesus Christ into dispensable and indispensable. For besides that they cannot be dispens'd with by any other than by himself, and there needs for that a new Revelation from Heaven; besides this, I say, that about which we are discoursing, is perpetual and was given to continue even to the end of the World. 'Tis what appears by the Words of the Apostle which immediately follow those of Jesus Christ, *Do this, for as oft, saith he, as ye eat of this Bread and drink of this Cup, ye do shew forth the Lord's Death till he come, Observe, till he come, and that in this manner we shew forth his Death. St. Paul says so, and our Lord who had said of the Bread, Do this in remembrance of me, said also of the Cup, Do this as often as you drink it, in remembrance of me. And he ordained by that, that we*

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should

should communicate under both Kinds. The Cardinal readily agrees to it, only the Cardinal would have it, that this Precept is dispensable, and 'tis what St. Paul will not have so, *Till he come*, says he. *If ye dispense with your selves in this Commandment which enjoins you to eat, and to drink, and so to celebrate the Lord's Death, how will ye do it even till he come?*

As for that which others say of the antient Types which represented the Eucharist under one Kind, we cannot imagine any thing more weak. For without alledging that it is very doubtful whether these Types do precisely relate to our Sacrament, and that it seems more reasonable and more conformable to Scripture to refer them to Jesus Christ himself; who knows not that it is proper for those antient Figures to represent their Original only in some Respect, and not through all their Extent; because of which the Divine Wisdom hath made use of many of them to signify the same Thing.

I make very near the same answer to that which is alledg'd of the Expressions of Scripture which mention the Eucharist by one of its Species. They are abridged Expressions ordinary in all Languages, whereby they describe any whole Action by one of its Parts. And if we must conclude, that nothing but Bread was distributed, under pretence that there is only mention of breaking of Bread, we must likewise conclude, that in the Feast which Joseph made for his Brethren, he gave 'em only something to eat, but nothing to drink, because Joseph said no other thing, but that they should eat with him. We must also conclude that the false Friend of David did not drink at all at his Table, because it is only said, *that he eat of his Bread there*. We must conclude, that the Prophet Agur desired not to drink, because he merely said, *Feed me with Meat convenient for me*. And as our Adversaries give the Eucharist a double View; the one of a Sacrifice, and the other of a Sacrament, and they will not allow that the Sacrifice can be made without the Species of Wine, do not they see that

that if their Argument holds good, it would conclude as well against their pretended Sacrifice as for the Distribution under the sole Species of Bread. It would conclude, the same for the Consecration, and the Communion of him that consecrates to be with one Kind alone; which would be contrary to their own proper Sentiments. The Stories which they intermix herewith of the Repast which *St. Paul* made in the Ship, in the 27th of the *Acts* and of that of *Jesus Christ* with his two Disciples at *Emmaus*, are intirely Foreign to the Purpose, for they were ordinary Meals, and not Celebrations of the Eucharist. What likelihood is there that *St. Paul* administred the Sacrament to a Troop of Souldiers and Heathen Mariners, amongst whom he was, and of whom it is said, that they all eat. There was not any thing more that *Jesus Christ* celebrated in the Action at *Emmaus*; and all that can be alledg'd upon it, is nothing but Conjectures which have no Probability, or Foundation.

I come to the pretended Examples of the Communion under one Kind alone, practis'd in the antient Church, to wit, of little Infants, of sick People, and of particular Persons, who carried the consecrated Bread to their Houses. But who told our Adversaries that the antient Church did not give both the Symbols to Infants? who told them that she did not carry them to sick People? who told them that particular Persons did not take both one and the other to their Houses, since the contrary is proved by undeniable Testimonies? *St. Cyprian*, *St. Augustine* and *Gennadius* teach us it in respect of little Infants. *Justin Martyr* speaking of the two Symbols, to wit, of the Bread and the Wine, says that they carried them to the Absent, and consequently to sick People. And as to Domestick Communion, beside the Testimony of *Aubespine* Bishop of *Orleans*, who assures us, that it can in no manner be prov'd, that it was not permitted to particular Persons to carry away with them both one and the other Kind, we have that of *Gregory Nazianzen*, who expressly says of

his Sister *Gorgonia*, That she had reserved something of the Antitypes of the Body and Blood of our Lord, which plainly concludes that they gave to the Communicants some part of the Wine as well as the Bread to take away with them.

In fine, what is to less Purpose than that which they produce of the Communion under the alone Species of Bread, which we give to those who have an irreconcilable Aversion for Wine? For what is it, that they would from hence conclude, is it that the Communion of the Body and Blood of Jesus Christ is not necessarily tied to the Participation of the two Symbols? We readily agree to it, for the Acts of our Faith do not absolutely depend upon the Acts of our Mouth, altho' they may be help'd and excited by 'em. Is it that the Sacramental Communion under one Kind, tho' lame and imperfect, does not cease to be lawful? we own it in one Case, to wit, when it is absolutely impossible under both the two, and that God himself is the Author of this Impossibility. Is it that the Commandment, *Drink ye all of it*, does not oblige all the World? It is true, it does not oblige those, who are under an absolute Impossibility of obeying it. Is it in short, that under this Pretence the *Roman* Church can hereupon dispense with others, and retrench the use of the Cup from the People? This is the Point which is in Question and which we deny. In effect, 'tis almost as if one should reason on this manner. God has commanded us to instruct our selves as well by reading as by hearing the preaching of his Word; now deaf Persons cannot hear preaching, and must content themselves with reading; the Church then has Power to interdict to all the People the use of Preaching.

After this, I do not see that there any thing yet remains to argue upon about the Commandment of Jesus Christ, *Drink ye all of it*, and it might not be needful to say any thing of the pretended Motives which obliged the *Roman* Church to the Interdiction we are speaking

of. For if she had no Power to do it, no Motives ought to have led her to do so. Nevertheless let us see in a few Words what they are. The Custom, saith the Council of *Constance*, reasonably introduced by the Church of a long standing, for the Laity to receive the Sacrament only under one Kind, ought to be held for a Law, which it is not lawful to reject or to change at ones Pleasure without the Authority of the Church. I do not meddle at present with what these good Fathers say of their Custom reasonably introduced by the Church, I only insist a little upon their manner of Reasoning. This Custom, say they, reasonably introduced by the Church, of so long a standing, ought to be held for a Law. Permit us to reason against you upon your own proper Principle. The Custom of communicating the People under the two Kinds was reasonably introduced by the Church, and introduced of a long time since, it ought then to be held for a Law which it was not lawful to reject or to change without the Authority of the Church. That it was reasonably introduced by the Church, is in my Opinion, what no one can dispute, for it was done in the Primitive Christian Church upon the Example of Jesus Christ himself, and at least with the Approbation of *St. Paul*. That it was introduced of a long time since, who can deny it? It was begun from the very Infancy of Christianity, it has continued from the Apostles time even to the Fourteenth Century exclusively; we find the Foot-steps and Track of it from Age to Age without Interruption, to begin from the Epistles of *St. Paul*, and to end with the Writings of *Thomas of Aquine*, who liv'd in the declining of the Thirteenth Century. It ought then to be held for a Law, which it was not lawful to reject or to change without the Authority of the Church. But what follows hereupon? It follows, that they who changed it before the Council of *Constance* did ill, since they violated a Law, and they violated it of themselves without the Authority of the Church. I say, without the Authority

Authority of the Church, for ye will never find before the Council of *Constance* any publick Order of the Church, which retrench'd the Cup from the People. I do not now dispute whether she might have Power to do it, or not; howsoever that was, she had not yet done it, it was the Work of particular Persons, the Work of School-men. What did the Council do then? it authorized the Violation of a Law, it consequently approv'd of an Action, which by the Force of their own proper Reasoning, every one ought to condemn as a great Fault. The second Motive which they produce, are the Inconveniences which would arise from a Communion under the two Kinds. The Blood of Jesus Christ, say they, would every Hour be expos'd to Irreverences and Profanations. The surest way has thereupon been to forbid the use of it to the People. We must confess that this Reason has much of Weight and Force supposing Transubstantiation. For in Effect, Religion could not well bear to see the very Substance of the Blood of the Son of God, of so adorable a Blood expos'd to scandalous Accidents. But this Reflection cannot here be made. For how was it th^t at Jesus Christ and his Apostle St. *Paul* did not foresee these Inconveniences? How came all the antient Church never to perceive any thing of them? Why did they not endeavour to prevent them in making use of the same Remedy which is thought so necessary in these last Ages? was it not that they had not Transubstantiation in their View? For when People have the same Principles and these Principles have always had the same Consequences, they think always and act almost after the same manner. To say that they did not foresee these Accidents, would be to accuse them a little too rashly of a want of Understanding and Sagacity. To say also, that they did foresee and despised them, this would be to render them themselves in some measure guilty of these Irreverencies. What can we then conclude, but that they did not know of Transubstantiation; for
if

if they had known it, it would not have fail'd to have produced then the same Effect as it has done in these latter Times, I mean, the forbidding of the Cup to the People.

But we must quit this Matter, and enter upon the other Controversie, which we propos'd to our selves to discourse upon, which is concerning the Substantial Presence of Jesus Christ in the Sacrament, which the *Roman* Church hath establish'd. The Business then is to know, whether the proper Substance of the Body and Blood of our Lord, that is to say, the very same Physical Matter, which join'd with his Soul, compos'd his Humanity be immediately found, and of its own self presented to us under the Accidents of the Bread and Wine of the Eucharist, or according as some speak, under the Veils of the Sacrament. Although the Time does not permit us to give to this Subject all its just Extent, or to touch but upon a very little Part, I hope not withstanding, that what I shall say unto you of it, will be sufficient for your Instruction and your Edification. To this Purpose I shall not make use of any of those incensing Methods of which our Age is fruitful, and have more of Heat than a good Faith. But I shall pass thro' those great and large Ways which the Divine Wisdom it self has marked out, and which are always the surest to guard us from Errors. In this Rank, I place the Testimony of our Senses, the first and most clear Lights of Reason, the Nature it self of the Subject we are discoursing of, that which went before the Institution which Jesus Christ made of the Eucharist, the Words themselves of his Institution, the Circumstances which accompanied it, or that follow'd it, other Passages of Scripture which may give some Light to this Matter, and in fine, the other parts of Religion with which this must infallibly have a Connexion or Correspondence. These are, as I may say, so many Doors which the Divine Providence has opened to introduce us into the understanding of this Sacrament.

I say, first of all, the Senses. But why so? are the Senses then to be Judges of the Mysteries of God? are not Mysteries under the Jurisdiction of Faith? and what has Faith in common with the Senses. I answer, that there are two sorts of Mysteries, the one which are purely Spiritual, and the other which are founded in corporeal Things: And as to the first, I acknowledge that to submit them to our Senses, would be the greatest of all Absurdities, since they being Spiritual, they are upon this very account above the Jurisdiction of the Senses. But as for the second, it is certain that our Sense may and ought to take cognizance of them in respect of that corporeal Part of which they are composed. Let us run thro' all those of which the Scripture makes mention from one end to the other, *The two Trees of the Garden of Eden, the Types which were before the Law, those which were under the Law, Circumcision, the Passover, the Miracles of Egypt, the greatness with Child of the Holy Virgin, the Sacred Humanity of Jesus Christ, all the Actions of his Life, his Death, his Resurrection, his Ascension into Heaven, our Baptism it self,* you will not find one where there was any thing corporeal, but God submitted it to the Judgment of the Senses. All the Certainty which we have of Matters of Fact related in the Gospels, and upon which the Truth of the Christian Religion is founded, doth it not depend upon the Testimony of the Senses of the Apostles? *That which we have seen, say they, that which we have heard, and that which our Hands have handled of the Word of Life, we declare unto you.* And our Lord himself had said before to 'em, *See me, touch me.* Since then the Business here is to know, whether that Substance which the Communicant receives into his Mouth and which enters into his Stomach, be truly the Substance of Bread, or whether it is the proper Physical Substance of the Body of our Lord Jesus Christ, the one and the other of these two things being corporeal Matters, who can deny but that the Senses ought to know it, and that

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we must hold to their Report. Now who does not know that not only our Eyes, but all our Senses, and not only ours, but those of all Men, not only at one Time, but always, constantly and unanimously depose, that this Substance is Bread, and that it is not consequently the physical Matter which composes the Body of our Lord. It is not then possible to withstand this Testimony, without shaking I do not say, the Certainty of Arts, of Sciences, and of all Humane Commerce which depend upon this Foundation; but all the Religion of Jesus Christ, the Truth of his Incarnation, that of his Life, of his Death and of his Resurrection which depend upon the same. I am not ignorant of that which is said, that the Senses do not declare any thing of the Substances themselves immediately, but of the Accidents, and so their Testimony concerning the Eucharist continues always certain, since that it is true that the Accidents, that is to say, the Colour, the Taste and the Figure are there such as the Senses report them. But without entering into this Question whether the Senses judge immediately of Substances; I say, that when they declare any thing of Accidents, they do it not as they are merely Accidents, but as being the Characters and the Marks of Substances; and so this Evasion is vain; there is no Medium, either we must acknowledge that their Testimony is false and deceives us, or must allow that it is truly the Substance of Bread which we receive with our Bodily Mouths, and not that of the Body it self of Jesus Christ; since it is but what our Senses declare unto us.

But let us advance farther, and see that which we may call the most infallible Lights of Reason. The Time does not permit us to enlarge upon all the Absurdities which this Opinion of the corporal Presence of Jesus Christ in the Sacrament draws along with it, as that a human Body like to ours, distinguished into as many Parts as those of ours have and as he had himself then when he was upon the Earth, exists nevertheless in one

sole Point, without Space and without Extension. That it is invisible and unperceivable, dispoiled of all its proper Characters and stript of the Characters of any other Substance; That is, a Body, without having notwithstanding any Bodily Existence; and that without its being a Spirit, it has notwithstanding the manner of being one, which is, as who would say, to be a Body without being a Body, and a Spirit without being a Spirit. That having but one only actual Essence, one in Number, it has notwithstanding at the same time two Existences of different Kinds, the one in Heaven, which is that of a true Body, and the other in the Sacrament, which is that of a true Spirit. I wave all these Contradictions which right Reason cannot but condemn, and shall insist only upon that which supposes that one and the same Body exists at the same time in an infinity of Places distant and seperate the one from the other. For how can one reconcile these two Things together; the one, that this Body is but one in Number, and yet notwithstanding (we see) is multiplied in Number; that tis divided and not divided from it self; and that betwixt it and it self, there is a true and real Separation. Do, I pray you, all that shall be possible for you, excite, chase, exercise your Imagination, put it, if you please, to the Rack, to make it conceive how that in the same Moment, that you are here in the Temple, you do not cease to be at *Rome*, at *Constantinople*, in the *East-Indies*, in *America* and in *Japan* all at a time, and see if you can bring it about. 'Tis nevertheless what they will have us conceive of the Body of Jesus Christ. It is in Heaven; it is also, say they, upon the Earth; it is in a million of Places at a Time, it is distant and seperate from it self, and for all that it is but one in Number. Let them pardon us the dulness of our Apprehension, let us count with our Fingers, and let us say, one, two, three, four, five, six, and so of the rest, and by this way we find a multiplicity in Number, how would they have us find there only a Unity?

Unity? In the Myſtery of the Trinity we ſhould be very extravagant, if we ſhould ſay that one God in Number is many Gods, or that many Perſons are but one Perſon; tho' they may be indiviſibly united. And why then can we ſay here of Subjects which the Diviſion and Diſtance of one from another Place in a Plurality even ſo as to be counted one by one, in a very great Number, that they are nevertheleſs but one and the ſame Subject.

I ſay in the third Place, that the Nature it ſelf of a Sacrament may be able to furniſh us with what may clear the Queſtion that we have in hand. In effect, if we conſider it well, we ſhall there find from whence to conclude on the one ſide, That what we receive into the Mouth muſt be the Subſtance of Bread, and on the other, That it cannot be the Subſtance of the Body of our Lord, directly contrary to what the *Roman Church* teaches; and 'tis what we are to ſhew. And to begin with the firſt, the Eucharift according to that which it hath in common with other Sacraments, is not only a viſible and ſenſible Sign, but a Sign which has a Relation to, and a Reſemblance with the thing which it repreſents, a Sign Confirmative of our Faith, a Pledge and an Earneſt to ſupport our Hope. Now if you take away from hence the Subſtance of the Bread, there is nothing left to eſtabliſh either this Reſemblance with the thing re- preſented, or this Confirmation of our Faith or this Sup- port of our Hope. The thing reſented is the Body and Blood of Jeſus Chriſt, the Reſemblance is, that as the Sign naturally nourishes our Body and ſupports our Life and Vigour, the Body and Blood of Jeſus Chriſt nourish alſo our Souls and ſupport the Spiritual Life which they enjoy. But who will ſay that mere Acci- dents can be proper to found this Reſemblance? the Nouriſhment of our Bodies is made by the addition of the Subſtance of the Aliment to ours, how can it be the effect of mere Accidents? are Colours and Figures capable of nourishing us? I ſay the ſame thing of

the Confirmation of our Faith and of that of our Hope. For to draw this effect from the Sacrament, we must be able to say after the same manner, that as these Signs are given me to support my Life, and to preserve me from Death, God communicates to me likewise the Body and Blood of his Son, to be in me a Principle of Grace and eternal Glory. 'Tis thus that our Faith is confirm'd, and our Hope supported. But as it is certain that it is not by mere Accidents, that our bodily Life is preserv'd and defended from Death; they are no ways proper to make us use such Language, they must be Substances to do that. From whence I conclude, that if those of Bread and Wine be not in the Sacrament, if they are not in the very Act of Communion, the nature of a Sacrament and that which is called its formal Reason would be entirely destroy'd. In a word, the nature of the Sacrament of the Eucharist consists in being a true nourishing Sign. But Accidents despoil'd of their Substance are not so, nor can ever be so, they cannot then be the Sacrament. It serves to no Purpose, to say, that tho' there are in the Eucharist only Accidents, it ceases not to nourish by Miracle. For tho' we should suppose this pretended Miracle, they would not be Accidents that could nourish, since Nutrition, as we have already said, is an Addition of Substance to Substance, either then the Substances of Bread and Wine must be reproduced, or God create new ones in the stead. And it would be then these new and invisible Substances which would be the Sacrament and not the Accidents, which is most full of Absurdities; for by this means, the Sacrament would not be a sensible and visible Sign, since it would never be expos'd to the Sight; the Sacrament would not be made by the Act of Consecration, but by another interior Act which would come some time after; the Sacrament would not be what the Minister distributes and the Mouth of the Communicant receives but a Substance which God would reproduce, or immediately create in the Stomach of the Receiver.

To this Proof which is taken from the Quality of the nutritive Aliment which the Sacrament ought to have, we may add another drawn from that of a visible or sensible Sign. For when 'tis said, a visible Sign, it must be understood a Sign upon which our Eyes are not deceived, and of which they can also make as certain a Report as they ordinarily do of their other Objects. And why is that? Because a lying and deceiving Sign, which brings an Illusion upon our Eyes and Senses, would be directly opposite to the natural Design of a Sacrament. The Sacrament is design'd to confirm our Faith and our Hope, and a deceiving Sign would be most proper on the contrary to shake them. What Confirmation could our Faith receive by the means of our Eyes, if she herself accuses them of reporting that which is false to her, or by the means of smelling and tasting which she can declare her self to be abusive? 'Tis what notwithstanding would be found in the Eucharist, if it be supposed that there is not any thing there but the mere Accidents of Bread and Wine. Our Eyes and all our other Senses depose to us, that it is true Bread in Substance, and our Faith would assure us of the contrary. We ought not then to imagine that God was willing to give us for Signs, Accidents without Substance, for that would not agree with the Wisdom of his Council.

See here our first Conclusion drawn from the Nature of the Eucharist. The second, That what we receive by the Mouth of our Body, cannot be the Substance of the Body and Blood of our Lord, is deduced almost after the same way. The Body and Blood of Jesus Christ cannot be communicated to us in the Action of the Eucharist but in the same manner and under the same Respect as they are there represented to us by the Signs. Now they are not there represented to us by Signs but as they ought to be receiv'd by the Soul and not by the Body. 'Tis then to our Souls and not to our Bodies that they are communicated, and consequently

quently what we receive with our Bodily Mouth, cannot be the Substance of the Body and Blood of the Lord. The first Proposition is evident of it self, for 'tis for that Purpose that God was willing there should be a Relation or Resemblance here betwixt the Sign and the Thing signified, to wit, to mark out unto us in what regard and after what manner he communicates the Body and Blood of his Son to us. He would by this means explain to us the Design of his Mystery, and at the same time enlighten and guide our Understanding, and give it Bounds beyond which it should not wander. The second Proposition will not appear less evident to us, if you consider that the Body and Blood of Jesus Christ are represented to us in the Eucharist only as they are the Aliment of our Souls and the Spiritual Nourishment of our Hearts, and consequently as they ought to be received by our Souls and not by our Bodies. 'Tis for this Reason that there are two things in the Sign, the one that it is designed to nourish the Body; and the other, that to produce this Effect, it is received by the Mouth of the Body; which also represents two in the thing signified; the one, that 'tis design'd to nourish the Soul, and the other that to produce this Effect, it ought to be receiv'd by the Powers and Faculties of the Soul. To receive then with our Body the proper Substance of the Flesh and Blood of Jesus Christ, is a thing which is not in the Sacramental Representation, since this Representation is all limited to the receiving it by the Faculties of the Soul. 'Tis a thing then which is not done in the Eucharistick Action, following this undeniable Principle which we have already established, that the Body and Blood of the Lord are not there communicated but as they are there represented to us.

I come now to that which preceded the Institution of our Sacrament. Every one knows that it was the Celebration of the *Jewish* Passover, where there was no Transubstantiation or Corporal Presence, but Signs or Symbols

Symbols and Objects present to the Soul. Now that brings us immediately to acknowledge that our Lord having a Mind to substitute the Table of his Eucharist to that of the Passover, he in some Measure furnish'd it according to the Model of that antient Sacrament, and tho he changed both the Signs and the Things signified, he kept up notwithstanding the Air and the Form in general, as he did in Baptism when he substituted it to the antient Circumcision. Besides this, no one is ignorant that in this Solemnity of the Lamb, the Jews had accustomed to give to Signs the Names of the things which the Signs represented. They call'd the Lamb, the Passover, and the Bread which they there eat, the Bread of Affliction, which their Fathers had eaten in the Land of Egypt. And God himself said to them, *This is the Lord's Passover*. Now this gives great Light to the Words of Jesus Christ. *This is my Body which is broken for you, This is my Blood which is shed for many for the Remission of Sins*. For there is already a great deal of Probability that he would here keep up the same Stile and the same way of Speaking which was us'd in that other Ceremony.

But to the end that they may not say that we are willing to decide a Matter of this Importance by mere Conjectures, let us examine the Words themselves of the Institution of this Holy Sacrament. *Jesus Christ took Bread and after he had given Thanks, he brake it, and giving it to his Disciples, said to them, Take, eat. this is my Body which is broken for you*. I will not enter here into the Discussion of every one of these Words, which have put the Roman Schools into such a Perplexity, that even to this present they have not been able to agree about the Sense of any one of them. It is sufficient to say, that in what manner soever we take these Words, *This is my Body*, they necessarily denote the Establishment of a Sign, and consequently mean, *This signifies my Body*. 'Tis what, in my Opinion, none can contest, who will bring but a little Application of Mind to 'em.

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For, turn these Words on which side you please, they must of Necessity be a Declaration of what Jesus Christ instituted. Now he instituted a Sacrament, and a Sacrament is essentially a Sign. There can nothing be argued upon this, for to say that these Words are not declarative of what Jesus Christ did; or that what he did, was not the Institution of a Sacrament, would be to cast a Man's self into the utmost of all Absurdities, and to go contrary to the Sense of all Christians and of the *Roman Church* it self. To say also that a Sacrament is not essentially a Sign, the *Roman Church* defines it so, and it would be to err against these known Principles to define it otherwise. Hitherto then my Conclusion is good, that these Words must mean, *This signifies my Body*, or, *This is a Sign of my Body*. If beyond this, they have any other Sense, tis what we are going to see; but howsoever that is, they have this here, and it must be confess'd, or we must say that Jesus Christ did not institute a Sacrament. But then this supposes that there is no more room here for a Substantial Presence, for if these Words include in them the Establishment of a Sign; if their Sense is, *This signifies my Body*, they must no more press the Word (*is*); they must no more call out for the Propriety of the Letter. I do not dispute at present, whether what they call the Accidents of Bread may be the Sign of the Body of Jesus Christ, nor whether the Body may be substantially contained under these Signs; I am only discoursing of the Sense of our Lord's Words, and it is clear that if they denote the Establishment of a Sign, these are two inconsistent Senses in one and the same Proposition. Let any one philosophise as much as he please; the Word (*is*) will never denote all at the same time, a Being of Substance and a Being of Representation. *This is my Body*, will never mean, either, these Accidents signify and contain substantially my Body, or, that which is contained under these Accidents, and what these Accidents signify is really my Body, or, this Bread parteth

seth into the Substance of my Body, and the Accidents which remain are the Sign of it. All these Explications and other such like, put into these Words of our Lord, that which is not there naturally. If you take them in the Sense of a Substantial Presence, the Sign is not there, and if you take them in the Sense of the Institution of a Sign, the Corporal Presence cannot be there. This is a Labrynth for these Gentlemen; but for us who know, that Jesus Christ instituted a Sacrament and; do not doubt but that he intended by these Words to declare what he did; do not doubt also, but by holding of Bread in his Hands and presenting it to his Disciples, he meant that this Bread was a Sign or a Memorial of his Body, and that by Consequence they do not design his substantial Presence.

We are confirmed in this Opinion, when we cast our Eyes upon the title (*broken*) which Jesus Christ gave to his Body, *This is my Body broken*. For this Term signifying according to the Explication of St. Paul, the Death or the Crucifixion of our Saviour, it is clear that Jesus Christ design'd the Regard under which we ought to consider his Body in this divine Sacrament, to wit, not as Living but as Dead. Now this very thing is directly inconsistent with this Substantial Presence of the *Roman Church*. For as in the Moment that our Lord instituted his Holy Supper, he could not give his Body dead to his Disciples, but in Representation and as one may say, by way of Object, since he was not as yet really dead; he cannot also give it us at this Day under this quality, but in the same manner; that is to say, by Representation and by way of Object; since he is no more really dead, and that Death as the Scripture says, *Hath no more Dominion over him*. Nevertheless 'tis on this regard of his Death that the Sacrament principally draws its Vertue; for that upon which our Peace depends and our Alliance with God, and all the Graces which are thence ensuing; insomuch, that if for the Efficacy of the Sacrament there must be the Substantial

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Presence of the Body of Jesus Christ, it ought to be there really dead. Now this is, as you see, an impossible thing, since Death was not in him, but in passing, and as I may say, in a momentary manner, which discovers, in my Opinion, very clearly the Sense of the Sacramental Expression; for the Propositions which qualify any thing under a passing Regard, which is not yet, or which is no more, are not ordinarily true, but in Representation and in Object. If I say for Example, This is Mount *Sinab* all on a fire; this is the Sun staying for the Victories of *Josbua*; this is Jesus Christ coming in the Clouds of Heaven, these Propositions cannot be true, but in speaking by a Figure or Representation, for the Reason which I speak of, to wit, that they qualify the Thing or the Person of which they speak, under a passing Regard, which is not any more, which is not yet. It is then here the very same thing, *This is my Body broken for you*, is a Proposition which designs the Body of our Lord not absolutely, but under a Regard which lasted but a very little time. It is not then true, but in Representation and in this Sense, *This is the Figure of, or represents unto you my Body broken*. I am not ignorant what our Adversaries are wont to say, that is, that the Body is really and substantially there, but the Rupture, that is to say, the Death, is there only in Representation; forasmuch as the Body, tho' it be yet living, is there notwithstanding under the Similitude of Death. But without entering into a Discussion of the thing in it self, or into the Question whether this is possible or not, I say, my Business at present here is to search out the true Sense of the Words of Jesus Christ. Now in his Proposition, the word (*is*) not being capable of any more than one Sense, it would be absurd to say, that when we refer it to the Body, it denotes the Substantial Presence, but when we refer it to broken, it only denotes a Figurative; that in the first Reference, we must take it according to the Letter, but in the second, that it only means

means, representeth. Who has given Authority to these Gentlemen in one and the same Proposition of Jesus Christ, to divide the meaning of one and the same Word, into two opposite Senses? *This is my Body*, so far (it) ought to be taken according to the Letter, *broken for you*, there it means signifies. The Proposition of Jesus Christ, is it not uniform in regard of all its Parts, and why are not we to receive it altogether entire as he deliver'd it in one alone and the same Sense? And since Piety doth not permit us to believe that it is his Body really broken, why may we not take it altogether entire in this Sense, *This is the Sacrament or the Sign of my Body broken*. This is what the Words immediately following lead us to, *Do this*, saith Jesus Christ, *in Remembrance of me*; *Of me*, not, *of my Death*. He ought notwithstanding to have said, *of my Death*, and not, *of me*, if he had made this imaginary Difference betwixt his Body and the breaking of his Body. I mean, that if he had understood that his Body was there in its proper Substance, but the breaking of it, only in Remembrance, at least, it would have been the Place to have insinuated such a Thought. Nevertheless he does the quite contrary, he speaks not at all of his Death and attributes the Remembrance to his Person, *do this in Remembrance of me*. As to what remains, you plainly see that by these Words Jesus Christ hath very clearly explain'd the intention which he had to institute a Sacrament, and consequently hath explain'd why, and in what sence, he came to say of the Bread that it was his Body broken for us, to wit, because that in the Sacraments they ordinarily give to the Signs the Names of the Things which they signify. A Modern Author imagins that it would be surprizing and much perplex us, to say that Jesus Christ could but only give to the Bread the Name of his Body in this Proposition, *This is my Body*. Because that also we may give to a Sign the Name of the Thing signified, that is not done notwithstanding but when the Minds of the

Auditors are prepared to look upon the Sign as a Sign and no otherwise, because, else the Discourse would be obscure and unintelligible. That the Apostles not being then prepared in this first Institution to consider the Bread as a Sign of the Body of Jesus Christ, this Language would be false and imposing, which would be an Impiety to attribute to our blessed Lord. it would not be difficult to destroy this pretended Reasoning by many important Remarks. For one might well demand of him, what preparation Jesus Christ had put into the Minds of his Disciples to advertise them that his Breath was a Sign of the holy Spirit, when in breathing upon them, he said, *receive ye the Holy Ghost*. For since the Word *Receive*, cannot naturally refer but to the Breath which they received, it is plain that he called it the Holy Spirit, because it was the Sign or the Symbol of the holy Spirit, and we do not see notwithstanding that there was any preceding Preparation. What preparation did *St. Paul* put into the Minds of the *Romans* to make them conceive that Baptism is a Sign of our spiritual Burial with Jesus Christ, when he tells them, that *we are buried with Christ by Baptism*? for according to *St. Austin*, it is as much as if he had said, *that Baptism is our Burial with Christ*. what Preparation did the same Apostle put into the Minds of the *Corinthians* to make them comprehend that he spake of a Sign, when he told them the Rock was Christ? For to say as this Author doth, that *he had already prepared them for this Sense* in telling them, that the *Ancients were Baptised into Moses, in the Cloud and in the Sea; or in calling the Manna and Water of the Wilderness, Spiritual Meat and Drink, and the Rock from whence the Water flowed, a Spiritual Rock*. This is to say nothing at all; since that doth not necessarily suppose that the Rock was a Sign of Jesus Christ, and one might on the contrary make use of it to maintain the literal Sense, in saying that since it was a spiritual Rock, it was then actually Jesus Christ. What Preparation did *Moses* put into the Minds

Minds of the *Israelites*, to advertise them that the *Lamb* was the Sign of the Lord's Passover, when he said to em, *This is the Passover*. For to have it, as this Author holds, that the Ceremonies of the Paschal Lamb would have hindred any one from taking these Words literally; seeing they will not allow all those of the Mass to hinder it in respect of the other Words which are in Question, is to impose too visibly upon our Credulity. Otherwise, one might well ask of him, if he does not believe that a Preparation was not at least as much necessary for the Disciples of Jesus Christ to turn them towards the Sense of Transubstantiation and of the Substantial Presence, as to turn them towards that of a Figure or a Sign. 'Twill do him little Kindness, if we insist, that Jesus Christ holding Bread in his Hands, and saying of it, *This is my Body*, it is much more natural, whether we consider the Terms. or whether we regard the Thing it self, to believe that he made it thereby the Sign of his Body, than to imagine that he unperceivably transubstantiated the Bread into it. One might farther ask him if the Passover which they came to celebrate, all full of Figurative Expressions, did not already sufficiently prepare their Minds for a Sacramental Sense? But without touching upon any of these Questions, I shall content my self only to ask of him, whether an Explication such as that, *Do this in Remembrance of me*, which teacheth them so clearly that the Discourse is of a Memorial, and that Jesus Christ pronounced it in the very following Words, immediately after having said, *This is my Body which is broken for you*, be not sufficient to direct the understanding of the Disciples, and to hinder them from falling into an Opinion, which from the Creation of the World till their time, never had its like, and after them no one ever entertain'd till *Paschasius Ratbertus*. This would be, saith this Author, to transform the Discourse of Jesus Christ into a sort of Jest; to have it, that he began it with these Words, *This is my Body*, and explain'd them afterwards

afterwards in shewing his Apostles, that he pretended only to make the Bread the Figure of his Body. This Design of Fallacy and Sporting, is infinitely remote from the Divine Gravity of Jesus Christ. But this Author does not consider as he ought that which he says. For if he dare so easily call that a sort of Jest and Fallacy, he must give the same Names to the way which God used with *Abraham* in the Institution of Circumcision, since he began after the same manner, with these Words. *This is my Covenant which ye shall keep between me and you, and your Posterity after you, that every Male among you be Circumcised.* Then, all in the very same Sequel, he gives the Explication of them in these Expressions, *Ye shall circumcise the Flesh of your Fore-skin, for a Sign of the Covenant betwixt me and you.* He must call the Discourse of Jesus Christ with *Nicodemus*, a Fallacy and Jest, since it begins with these Words, accompanied likewise with a strong Asseveration, *Verily, verily, I say unto you, that unless a Man be born again, he cannot enter into the Kingdom of God.* Since in the same continued Series, he explains them, by shewing, that he meant a Regeneration of Water and the Spirit. He must call the Discourse of the same Blessed Saviour with the *Samaritan Woman*, a Fallacy and Jest which begins on this fashion, *If thou knowest the Gift of God, and who it is that saith unto thee, give me to drink, thou would'st thy self have ask'd of him, and he would have given thee Living Water,* which in what follows, he explains to her of the Water of his Grace. He must call a Fallacy and Jest, what our Lord says to his Disciples, *I have Meat to eat which you know not of,* which he afterwards explains to them, in saying, *My Meat is to do the Will of him that sent me.*

But in fine, how does this Author understand that it had been a Fallacy and a kind of Jest in Jesus Christ to begin his Discourse with these Words, *This is my Body,* for to explain them immediately after? Does he believe that this Explication was come too late, and had founded

founded the Sense of the Substantial Presence already establish'd in the Minds of the Disciples by these first Words, *This is my Body*? but why already establish'd? In an instant, before likewise that their Lord had had leisure to finish and to add that which follows, *Do this in remembrance of me*, would the Sense of Transubstantiation and of the real Presence have been formed? All in an Instant would they have conceiv'd the change of the Substances of Bread and Wine into other Substances which were already, and which they saw before their Eyes? All in an Instant, would they have conceiv'd the Existence of the accidents of Bread and Wine, without their having there any Substance to sustain them? All in an Instant; the Multiplication of the Presence of a human Body, without notwithstanding multiplying its Unity? all in an Instant, an Existence Visible and Invisible at the same time, visible at Table, and invisible under the appearance of Bread? all in an Instant, the Penetration and Reduction of all its Parts into one Sole Point, without Dimension and without Occupation of Space? all in an Instant, would they have conceiv'd that with their own proper bodily Mouth, they must eat a Body, and drink Blood, without remembrance that the Law of *Moses* forbid it, or that Nature had an Aversion thereunto, or that their own Eyes told them the contrary, or that their Master had accusom'd them to figurative Expressions, and that upon a Subject very near alike, he had said, *The Words that I say unto you are Spirit and Life*? all in an Instant, I say, without remembering any of these Things, and before, likewise that Jesus Christ had left off speaking and had finish'd his Discourse of 12 or 15 Words, they would have conceiv'd Transubstantiation and the Substantial Presence; and they would have conceiv'd it as the Sense of these Words, *This is my Body*, about which notwithstanding all the *Roman* Schools of many Ages have exhausted their Subtility without being able as yet to come to any Agreement? Truly this Author

puts a little too much quickness of Apprehension into the Disciples of Jesus Christ, and I am very much mistaken, if he has not more of Heat and Flight in his Imagination than they had in theirs.

But let us pursue our Design and see the Circumstances which accompanied or follow'd the Institution. I observe from thence two Things considerable, the one was that which Jesus Christ said about the Cup of the Eucharist, in the relation of St. *Mathew*, *I will not drink any more of this Fruit of the Vine until that I drink it New with you in the Kingdom of my Father*. If you had a Design to express the true Wine in Substance, how could you explain your self better than in saying, that it is of the Fruit of the Vine. 'Tis notwithstanding thus that Jesus Christ explain'd himself, he calls his Consecrated Cup the Fruit of the Vine, and he gives it this Name at a time, when it much concern'd him to confirm or at least not to shake by these Words, the Faith of Miracles which he came to do, supposing that he came to make Transubstantiation. For these Miracles being invisible and upon that account contrary to all other Miracles, the Faith of the Disciples in regard of them could not have any other Support than the truth of the Words of Consecration. So that it had not been consistent with the Goodness or Wisdom of Jesus Christ, to cast into their Minds Scruples about the Sense of these divine Words. And one cannot deny that it had been something Extraordinary to see at the same Time, that he came to declare to them that it was no more the Substance of Wine, but the Substance of his Blood, that he calls it notwithstanding the Fruit of the Vine. He does not acquiesce likewise in calling it the Fruit of the Vine, he goes farther, for upon this Expression he founds another Metaphorical one, *I will not drink any more of it, saith he, till I shall drink it New with you in the Kingdom of my Father*, calling Eternal Happiness, new Wine in relation to the Eucharistick Cup, Now in any common Language, an Expression upon which one finds a

Metaphor

Metaphour, ought to be understood it self in a proper Sense For Example, Jesus Christ is Metaphorically called, the Lamb of God, in Relation to the Paschal Lamb; the Paschal Lamb was then properly a Lamb. The same Jesus Christ is called a Sun in Relation to the Sun of Nature, The Sun of Nature is then properly a Sun. Here likewise the Felicity of Paradise is called Wine, the Fruit of the Vine, in Relation to the Wine of the Eucharist; the Wine of the Eucharist is then properly Wine and the Fruit of the Vine.

The Second Circumstance which follows the Institution of our Sacrament was the discourse which the Lord had with his Disciples, almost immediately after and which St. *John* relates very exactly to us. He there Advertises them of his Death Approaching and of his Absence, and he comforts them by the most proper motives to produce this Effect; He tells them that, *he goes to prepare a Place for them in his Father's House, that he gives his Peace and his Blessing to them, that he will not leave them comfortless.* He speaks to them of his Intercession, of the tenderness of his Love, and of the Cares of his Providence. He promises them to send 'em his Holy Spirit as another Comforter, and that he should abide with them for ever. But he says not one Word to 'em of this Substantial presence of his Body in the Eucharist, which notwithstanding, to follow the notions of the Roman Church, was as every one sees, the most capable of comforting them. He tells them likewise one thing very Remarkable, which is that he had many Things to say unto them, but that they were not then able to bear it. How could he use this Language to them, if it be supposed that he came to teach them Transubstantiation and the Corporal presence, for after having judged them strong enough to support these two Doctrines, what was there yet that they could not bear? He tells them moreover, and he tells them the same very often, that he was going away, and leaving the World, and that he return'd to him that sent him, but tho' this was

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the Place of speaking to them of this invifible Prefence, by which they would have him without ceafing upon their Altars, in their Hands and in their Mouths, when they would, he fays notwithstanding nothing to them of it.

To all thefe Proofs let us add thofe which are drawn from divers other paffages of Scripture which no lefs encounter this corporal prefence, as well by their Number as by their Quality, tho' they do not immediately relate to the Eucharift. I fay they encounter it by their Number, for if the divine Authors of the New Testament had believed the Doctrine we are difcourfing upon, how could they have writ fo many Things which overthrow it? I fay alfo by their Quality; for how can it agree with this prefence, for example, what *St. Peter* has faid *that the Heavens muft contain him unill the Re-eftablifhment of all Things?* or, what *St. Paul* hath writ, *That while we are Sojourners in this Body, we are abfent from the Lord?* or that which he hath faid in another Place, that if *Jesus Chrift* was yet upon Earth, he could not have been a Priest to offer Sacrifice? How can they make it agree with what *Jesus Chrift* faith himfelf, *the Poor ye will have always with you, but me ye will not have always?* Obferve, the Buifinefs there is about having *Jesus Chrift* that they might beftow fome expence directly upon his Perfon, and on purpofe to Honour him, as appears by the Circumftances of this Paffage. From whence follows, that thefe Words are perfectly oppofite not only to the Belief, but Practice of our Adverfaries, and that they cannot bear their Difinction of a Prefence vifible and invifible. For in whatever manner they pretend to have *Jesus Chrift*, they pretend al-ways to be able to lay out Expences for the honouring of his Divine Body among them, and in Effect they do it. But yet further, how can their Belief and Practice agree with the Action of *St. Paul* at *Troas*, according as it is related in the 20th Chapter of the Book of *Acts*? *The Church was afsembled together with him for the Celebration*

Duration of the Eucharist, and every thing was ready for this Communion. But as St. Paul lengthned out his Discourse, very far into the Night, it happened that a young Man who was fallen asleep in a Window, fell down from the third Loft and was taken up dead. Upon which it is said, that St. Paul went down, and falling upon him, rais'd him to Life again. Why would not this Apostle work this Miracle by means of his Eucharist, since he was upon the point of celebrating it? Why liked he better to work it by himself, than to reserve the Glory of it to the Body of Jesus Christ? Was there not here a fair Occasion to confirm the Faithful in the Belief of Transubstantiation, and of the Substantial Presence? Why said he not to them, stay but one Minute, and till the Consecration be made, and I will take this Sacred Host, and ye shall see, that by displaying its Divine Vertue, it will raise this young Man to Life again? This is what he would have done, if he had been in the Sentiments of the Roman Church, and every zealous Priest or Bishop would have done as much, if he had been in his Place, and nevertheless he doth nothing of it, he went down himself and rais'd him again to Life.

In fine, if the Doctrine of the Substantial Presence be such as the Roman Church represents it, it necessarily ought to have an entire and perfect Agreement with the other Articles of the Christian Religion. For all Religion is but one Body, whose Parts are connected with each other by an admirable Correspondence, and 'tis what the Apostle calls the Analogy of Faith, that is to say, the Proportion which the Points of Christian Doctrine have among themselves. But the Opinion which we are upon, not only has no Connexion, no Reference, no Sympathy with the Body of Religion, from which it is evident, that it is entirely detach'd; but it has moreover, a direct Opposition and Contrariety to very many of its Parts, which do not accord with it. In this Rank I place the Elevation of the Person of our Lord Jesus Christ, into that ineffable Glory which he

enjoys at present. For who doth not see that it cannot agree with the Substantial Presence of his Body in the Sacrament, since no one can deny, that it is there exposed to almost an infinite number of Accidents which are repugnant to this State of Glory and Majesty. I put also into this Rank the perpetual Notion which the Scripture gives us of the Miracles of God, which is, that they are of sensible Facts or Actions, which upon this very account that they are sensible, raise the Admiration and reconcile a Divine Authority to his Word; on account whereof St. Paul said, *That the Gift of Tongues, which was, as ye know, a Miracle, was communicated to the Church for a Sign to the Heathens, and 'tis for this very Reason that Miracles are ordinarily called Signs.* Now it is true, that this Corporal Presence supposeth a very great number of Miracles, but it supposeth them all to be invisible and unperceivable, directly contrary to the Notion which the Scripture gives us of them, and against the Belief of all the Examples which it relates of them. This same Scripture when it divides the different States or Oeconomy which the Person of our Redeemer met with, mentions only two, which it makes immediately to succeed one another, that of his Humiliation and that of his Exaltation, it knows of no other. St. Paul has observ'd but these two in his Epistle to the *Philippians*, and in other Places: and in our Creed we make Profession of believing but these two here. Nevertheless, behold a third which the Corporal Presence supposeth, which is neither Humiliation nor Exaltation; and which can relate neither to one nor the other, but makes a new one altogether distinct, and altogether separate from the other two. It is neither the Humiliation nor the Exaltation, for both in the one and in the other of these Estates, the Body of Jesus Christ is visible, palpable, having all the Dimensions of a true Body; instead whereof in this new Estate, it is nothing of all this, so they give it a third Name, for they call it, the Sacramental Estate. An Estate altogether unknown then to

Scripture

Scripture and to Religion, not only as the Term, but as the thing which the Term signifies.

Here is what I have to say unto you for the Explication of this Matter. I shall only add two things, the one is, that if these Proofs taken each a part, have the Force and Evidence as ye see they have; taken all together, they form a Demonstration capable of convincing every Person who will not suffer himself to be entirely possess'd by Prejudice. The second thing is, that 'tis without Reason and without any Foundation, that our Adversaries have given to their Corporal Presence in Opposition to the Spiritual Presence which we believe, the Name of Real Presence, and call us Sacramentarians, under Pretence that we admit of only the Spiritual Presence. For it is certain that it is only the Spiritual there which is real in our Regard. The reason of which is, that the true Reality of Jesus Christ in regard of us, is, that he sheds upon us his salutary and quickening Efficacy, that is to say, his Satisfaction, his Merit, his divine Example, his holy Spirit; in a Word, all that which can justify, sanctify and glorify us. This is the true Reality of our Saviour in our regard, and not his physical Substance precisely as it is such. For it is not on the placing of this Substance in our Mouths and in our Stomachs that the Remission of our Sins depends, or the Peace of our Consciences, or the forwarding of our Regeneration, or the assurance of our eternal Happiness. His true real Presence is not then the Presence of his Substance to our Bodies, but his Spiritual Presence, which applies to our Souls his Satisfaction, his Merit, and all his salutary and quickning Virtue. This alone secures us from being Sacramentarians.

But I must finish this Action, and I cannot finish it better, than in exhorting you to imprint well in your Hearts the things which ye come to understand. For as you were told in the beginning, they would serve you with as many others as the Word of God teacheth you,

you, for a Testimony before God, and an Apology before Men, for your perseverance in the Religion which you make a Profession of. Being armed with these Truths, there will be no Temptations but what you may overcome, no Reproaches but what you may dissipate, no Sophisms but what you may repulse, no Trials but what you may be capable to undergo. God who has given you the Grace to know them, has given you also that to love them, he has laid them up as in trust within your Minds and Hearts. Keep them with Care and with Jealousy, and suffer no one to take them away from you. To this purpose, meditate without ceasing, of what Price and of what Dignity they are, and how much Joy they bring you, and Spiritual Peace in the Possession of them. For they are not mere Philosophical Truths which only sport upon the Fancy and busie the Imagination; these here fill the Conscience and open the way to Heaven. But as it is Grace alone which has reveal'd them to you, it is Grace alone which can preserve you in them. Ask then of God that it may please him to imprint them more and more upon your Souls, and take heed that you do not render your selves unworthy so great a Favour. Live after a holy and Christian manner, answerable to the holiness of your Belief, and which may never grieve the holy Spirit of God which has been given you. Shun all Occasions which may cause you to offend God, and to bring down his Anger upon you. And when it shall please him to call you to suffer for the sake of your Profession, refuse not so great an Honour; follow on the contrary, your Vocation with Joy, always setting before your Eyes, that which St. Paul hath told us, *That our light Affliction which is but for a Moment, will produce in us a most exceedingly excellent and an eternal Weight of Glory.* To God the Father, Son and Holy Spirit, our only ever-blessed God, be Honour and Glory for Ever and Ever. Amen.

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